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# ETHICS OF ISLAM

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# ETHICS OF ISLAM

Ali Bin Amrullah  
&  
Muhammad Hadimi

## PREFACE

### Bismi'llahi 'r-rahmani 'r-rahim

Let's start the book by mentioning the name of Allah!  
Name of Allah is the best refuge,  
His blessings, can never be measured nor calculated,  
He is the Lord who mercies much and loves to forgive!

Allahu ta'ala pities all human beings in the world. He creates and sends everyone the blessings they need. He also teaches them how to use these blessings to attain happiness of this and the next worlds. Imam ar-Rabbani, may Allahu ta'ala be pleased with him, in his 259th letter informs us that those disbelievers who never heard of Islam will not be punished in the hell. They will be annihilated along with the animals after their Judgement. People who hear about Islam and ponder about it, and then accept it will be blessed with heaven. He gave a lifelong time-span for pondering. He forgives those who become believers after diving into disbelief and deviation by being deceived through their own souls, evil friends, harmful books, and foreign radio stations. He saves them from the infinite disasters. He does not show the path of salvation to tyrants, wicked and depraved persons. He lets them stay in the denial quicksand that they have fallen into and which they like and desire. In the next world, He will forgive whom He wishes among the believers who supposed to go to hell and will send them to heaven after they are punished in the hell for their sins. He is the only One who, creates all living beings, keeps them in existence at every moment, and protects them against fear and horror.

If anyone thanks and praises anyone else anytime and at any place for any reason, these thanks and praises are all due to Allahu ta'ala. Because He is the only One who creates and sends all kinds of blessings and goodness. If He would not remind, create, and give strength, no one could ever do any goodness or harm to anyone else. Only His desires come into existence. No one can do anything against His desire.

May our prayers and greetings be unto His beloved Prophet Muhammad, peace be upon him, who is the most beautiful and highest of all human beings in all respects and be unto all of his progeny, relatives, and companions, may Allahu ta'ala be well pleased with them, who spread good morals and knowledge.

Muslims are required to learn "Islamic Knowledge." It is divided into two branches, "Religious knowledge" and "Scientific knowledge." The scientific knowledge is called "Wisdom" (**Hikmat**). Our Prophet, peace be upon him, said, "**Wisdom is the lost property of a Muslim. He should pick it up wherever he may find it.**" This hadith commands us to learn scientific knowledge. Essence of "Religious knowledge" is twenty subjects. Eight of them are the main

knowledge, and the other twelve is the supplementary knowledge. One of the main knowledge is the "Knowledge of Ethics."

[A Muslim who has good morals and advanced in the scientific knowledge of his time is called a civil or a progressive Muslim. Alternately, a person who is advanced in scientific knowledge and established basic industries but has poor morals is called tyrant, retrogressive, bandit or dictator. Those who are lagging behind the scientific knowledge and arts and have poor morals are called savages or vulgar people. Civilization means building cities and serving human beings. They can accomplish this through scientific knowledge, arts, and beautiful morals. In short, when the scientific knowledge and arts are accompanied with beautiful morals, it is called civilization. A civilized person uses scientific knowledge and arts for serving humanity. Alternately, tyrants use them for torturing. We can see that a true Muslim is a progressive person. Unbelievers are retrogressive, and miserable persons. It is apparent that civilization means constructing buildings and developing cities. This is only possible through science and technology. Advancement in technology is due to addition of new ideas to the ideas of the previous generations. People's living in peace and comfort is only possible through ethics of Islam.]

Learning Islamic knowledge as much as necessary is an obligatory duty (**Fard**) for every Muslim. Islamic scholars have written many books on this subject. The following books on the subject of ethics are well known: Akhlaq an-Nasiri by Nasiruddin-i Muhammad Tusi, Akhlaq al-Jalali by Jalaluddin-i Muhammad Dawani and Akhlaq al-Muhsini by Husayn Vaiz-i Kashifi from Hirat. We translated the first chapter of this book from the book Barika written by Muhammad Hadimi, may Allahu ta'ala be pleased with him. In the first chapter of this book we will deal with unacceptable poor morals rejected by Islam and their prescribed cures. Poor morals are due to maladies of the spiritual heart. They cause infinite death and destruction of the spiritual heart (**Qalb**) and the spirit (**Ruh**). In the second chapter of this book, we will describe the meaning of ethics (**Akhlaq**) and its varieties by taking from the beginning chapters of the book Akhlaq al-Alai written in Turkish by Ali bin Amrullah, may Allahu ta'ala be pleased with him, who passed away in 979 Hijri, 1572 A.D. at Edirne/Turkey.

The uncorrupt youngsters who read this book will understand and appreciate that their ancestors were healthy persons with good morals. They were also industrious, civilized, and progressive persons. By learning the truth about their ancestors they will not be tricked by the lies and slanders of their enemies.

The name of the author of the book Akhlaq an-Nasiri was Muhammad bin Fahraddin Nasiruddin al-Tusi. He was born in Hijri 597 at the city of Tus (Mashhad) and passed away in Hijri 672 [1273 A.D.] at Baghdad. He belonged to Shi'ite section of the Muslims. He was one of the persons who was instrumental of Hulagu's destruction of Baghdad and mass killings, e.g., hundreds of thousands of Muslims. He became the prime minister of Hulagu. He founded a new library that included 400,000 books and a planetarium and an Academy. He wrote many books. Muhammad Jalaluddin-i Dawani, may Allahu ta'ala be pleased with him, was born in 829 Hijri and passed away 908 Hijri [1503 A.D.] at Shiraz. He is one of the most profound among the Islamic scholars. He wrote many books. His book Akhlaq al-Alai is in Persian. Its eighth printing was accomplished in 1304 Hijri, 1882 A.D. at India. It has been translated into English.

Husayn bin Ali Vaiz-i Kashifi, may Allahu ta'ala be pleased with him, was a preacher in the city of Hirat. He passed away in Hijri 910, 1505 A.D. at Hirat.

Oh virtuous youngsters! Oh noble and dear children of those martyrs who spent their lives for learning and spreading beautiful moral teachings of Islam as well as sacrificed their lives for spreading the religion of Allah to all human beings! Do learn well the whole and correct Islamic

religion and its beautiful ethics brought and dedicated to you for safekeeping by our honorable ancestors. Protect this holy safekeeping (**Amanat**) with all your might and power against the attacks of our enemies, i.e., those who attack our lives, properties, religion, and ethics and who are getting ready to take over our beautiful country! Strive hard by spreading this correct religion everywhere to save all human beings from infinite disasters. Let it be known that our religion orders us to have beautiful morals, mutual love for each other, respect for the elders and compassion for the youngsters, as well as, doing goodness to everyone irrespective of their religion or irreligion. Pay everyone's due rights and wages! Do not violate laws of the land and do not oppose orders of the government! Pay your taxes on their due times! Never forget that Allahu ta'ala is the helper of the righteous people! Let us love and help each other so that Allahu ta'ala would also help us.

Islamic scholars say: "Allahu ta'ala created three things in humans: Intellect (**Aql**), spiritual heart (**Qalb**), and soul (**Nafs**). We can see none of them. We can understand their existence by observing their effects or the things done by them or by the information related to us by our religion. Intellect and soul are located at our brain and the spiritual heart is found over the biological heart that is in the left side of our chest. They are not made of matter and do not occupy space. Their existence in these places is similar to the existence of the electric in a light bulb or the magnetic field's existence in an induction bobbin. Intellect tries to understand Islamic knowledge. It understands Islamic knowledge and its good and useful as well as evil and harmful variations or portions. The good and evil are discriminated in accordance with the divine law. The Intellect, which recognizes the divine law (**Shari'at**) and wants to obey it, is called "correctly thinking intellect," (**Aql al-salim**). The people who have little intelligence and always make mistakes are called stupids or fools. The people who have no intelligence are called crazy. Correctly thinking intellect relates good things taught by the divine law to the spiritual heart. The spiritual heart decides to do these good things. It uses the action nerves, which come out of the brain and go to the organs, to give orders to the organs so that they carry out these good things. Assimilation of the desire of doing good or evil things into the spiritual heart is called ethics (**Akhlaq**). The soul is excessively fond of worldly pleasures. It does not think whether these are good, evil, useful or harmful. Its desires are not compatible with the divine law. Doing things that are forbidden by the divine law strengthens the soul. It would try to convince the spiritual heart to carry out the worst things. It deceives the spiritual heart by showing the evil and harmful things as good things. It strives to attain its pleasures by convincing the spiritual heart to carry out its desires. Strengthening spiritual heart and weakening the soul is necessary so that the soul will not be able to deceive the spiritual heart and that the spiritual heart will not become a evil natured one. Strengthening of the spiritual heart is similar to the strengthening of the intellect. The intellect is strengthened by studying and learning the knowledge of Islam. The heart is strengthened (cleansed) by carrying out the commandments ordered by divine law. Carrying out the commandments ordered by divine law requires sincerity (**Ikhlas**). Sincerity means carrying out the deeds because they are ordered by Allahu ta'ala and not expecting any other benefits by doing them. Having sincerity in the heart can only be accomplished by the spiritual heart's mentioning the name of Allahu ta'ala often (making Dhikr of Allah through the Qalb). Accomplishing "Dhikr of Qalb" can only be possible by learning from a perfect Sufi master (Murshid al-Kamil-the Perfect Guide). It further requires emptying the spiritual heart from all worldly thoughts formed in the brain due to the sensory information coming from the organs. If no worldly thought left in the spiritual heart, it starts to do "Dhikr of Allah" automatically. It is similar to emptying the water from a bottle. When one empties the water, the air automatically

enters the battle. Protecting the spiritual heart from worldly thoughts could be accomplished through the spiritual heart's benefiting (getting "Fayd" (Nur (light, spiritual luminance)) from the spiritual heart of the perfect Sufi master. The spiritual luminance (**Fayd**) flows from one spiritual heart to another by way of love. Death of the perfect spiritual guide or his being in a distance country does not stop the flow of spiritual luminance (Fayd). The perfect spiritual guide (Murshid al-kamil) is an "Ahl as-sunnat" scholar (**Alim**) who knows Islamic knowledge in depth and does all of his actions sincerely (with Ikhlas) according to this knowledge. Obeying to the divine law and getting spiritual luminance (Fayd) from the perfect guide (Murshid al-kamil) strengthens the spiritual heart and conversely weakens the soul. Thus, the soul (Nafs) does not want the spiritual heart's obeying the divine law (Shari'at) or conversing (**Sohbat**) with the perfect spiritual guide (Murshid al-kamil) or reading the books written by the perfect spiritual guide. It wants spiritual heart to be irreligious and non-believer. Therefore, those who do not follow their intellect and instead follow their soul (Nafs) become irreligious. The soul (Nafs) does not die but when it is weakened, it cannot deceive the spiritual heart any longer.

1997 A.D. 1375 Hijri Shamsi 1418 Hijri Kamari

**WAQF IKHLAS**

### **TRANSLATOR'S NOTE**

The Ethics of Islam is a very difficult subject. A person who wants to read and understand this book has to have certain background or prerequisites. Anyone who attended high school or college knows that one cannot take a course unless meets its prerequisites. Actually required prerequisites are very long for this book. Basically, one has to be quite learned about the Islamic religion. We employed various techniques and strived very hard to make the book readable by those who do not have the required prerequisites. Those who don't have the background have to approach this book like taking a difficult course in the school. Getting a good grade from a difficult course requires lots of time (unquantifiable by us) and studying. Understanding and learning ethics of Islam also requires much time and studying. We can assure the reader that if you read this book like a novel, you will not gain anything. Knowing the difficulty involved, we have used simple words while constructing the sentences. When some words did not have corresponding English versions, sometimes, we added simplified explanatory phrases and used them instead. When certain words were repeated often, using their simplified explanations again and again was very difficult (e.g., Ahl al-bidat, Amr al-maruf, Fard, Halal, Haram, Wajib, Jaiz, Makruh, Tanzih al-Makruh, Tahrim al-Makruh and the like). We have put these simplified explanatory phrases at the beginning of the chapter as "Keywords" so that the reader may refer to it and we could use the keyword in the text. In other instances, certain terms were used in their original form, e.g., Sunnat, Hadith, Jihad, Fitna, Amr al-maruf or Nahy anil munkar. Another difficulty involves citing an action as permissible or forbidden or the like. During the past 1400 years of Islamic history, judgements were passed by the scholars or qualified judges of their times almost on every action of a person. This book also repeats various kinds of judgements after explaining an action or affair. These judgements are different from an ordinary judgement passed by a judge in the sense that these have connotations of bringing rewards or punishments in the next world. The reader must learn their meaning before advancing any further in the subject. A good strategy might be, reading the chapter once and then coming back and reading it

again. The translator, where appropriate, added explanations within a curly parenthesis, e.g., {...}. Also, to make the subject matter easier for those who are familiar with Arabic, we have included Arabic terms along with their English versions.

## ISLAMIC ETHICS

### FIRST CHAPTER

The first chapter of the book explains forty of the most important vices and their remedies. All of the following information is translated from the first chapter of the famous Islamic book Barika written by Abu Sa'id Muhammad Hadimi, may Allahu ta'ala be pleased with him. This book originally written in two volumes in Arabic was published in 1284 Hijri [1868 A.D.] in Istanbul and again was reproduced in 1411 Hijri [1991 A.D.] by Hakikat Bookstore. Muhammad Hadimi, may Allahu ta'ala be pleased with him, passed away in 1176 Hijri Qamari [1762 A.D.] in his birth place Hadim village of the city of Konya/Turkey.

### VICES AND METHODS OF CLEANSING ONE'S SELF FROM THEM

Things that harm men in this and in the next world are due to the vices. The essence of men's spiritual loss is his having vices. Men's avoidance of vices is called piety (**Taqwa**). Piety is the most precious of all worships. Decorating something requires that the thing first should be cleansed from all dirt and stain. Similarly, neither any reward (**Thawab**) will be given nor any benefit will occur for the worships unless the man who does those worships cleanses himself from the sin. The worst of all vices is disbelief (**Kufr**). The good deeds of a person who does not have belief will not bear any fruit for him in the hereafter. [A disbeliever who is killed due tyranny does not become a martyr and will not go to heaven.] The foundation of all virtues is piety. One should try hard to obtain piety and advise others to do the same. Living in this world peacefully with others and obtaining the best of eternal blessings could only be accomplished through having piety.

Vices cause disease at the heart or spirit. Any increase in this disease will cause the death [Kufr] of the spirit. Disbelief (**Shirk**), which is the worst of all the vices, is the deadly poison of the spirit. Some people who do not have belief claim: "My heart (spiritual) is clean. You look at my heart." Their claim is no more than empty words. A dead heart cannot be clean.

There are many types of disbelief. The worst of all is the polytheism. Often, representing every element of a species or variety is done through pointing out to the biggest element of that species or variety. Similarly, the way the word "Shirk" is used in the verses of the Holy Qur'an and sayings of our Holy Prophet, i.e., "Hadiths", it represents all sorts of disbelief. Allahu ta'ala, in the 48th and 116th verses of the Chapter Nisa of the Qur'an said that He will never forgive the polytheists (**Mushriks**). These verses point out that disbelievers will burn in the hell fire forever.

["Shirk" means attributing partners to Allahu ta'ala. A person who does the attributing is called polytheis and the one who is attributed as resembling to Allahu ta'ala is called partner (**Sharik**). Believing that someone possesses one of the attributes of Divinity comes to mean making him partner (Sharik). The attributes possessed exclusively by Allahu ta'ala are called "**Attributes of Divinity**." Some Divine attributes are the following: Existing eternally, creating, all-knowing,

and healing the sick. Believing that a human being or sun or a cow or any other creature possesses a divine attribute and thus paying respect or begging to that being or creature is called worshipping to him or to that creature. Those things become an idol. Saying words that come to mean as paying respect to such persons or speaking respectfully in front of statues, pictures or graves of disbelievers assumed to be possessing divine attributes comes to mean worshipping and thus it is polytheism. If one believes that a person does not possess a divine attribute but instead he is a person loved by Allahu ta'ala or alternately if one believes that he has served his nation much and thus deserves respect, paying respect to his statues or pictures is not disbelief or polytheism. Nevertheless, since paying respect to picture of any person is forbidden (**Haram**), anyone doing so becomes a sinner (**Fasik**). If he does not pay attention to its being forbidden, he will become an apostate (**Murtad**) just like those who become apostates due slighting a prohibited action (Haram). Since those Jews and Christians who are not "Mushriks" do not believe in the prophethood of Muhammad, peace be upon him, they are disbelievers. They are called "Disbelievers having a divine book." Presently, most of the Christians are polytheists because they attribute divinity to prophet "Isa", i.e., Jesus, peace be upon him. Those sects of the Christians who are in Barnabas and Arius Sects are "Disbelievers having a divine book" but they do not exist in our time anyway.]

Believing in "**Bidats**" and practicing them is the second worst disease of the spirit after disbelief (**Shirk**). Then comes not abstaining from sinning. A person who dies without making repentance for small or grave sins other than disbelief may be forgiven by Allahu ta'ala either through intercession (**Shafa'at**) or just by His Mercy. If the small sin is not forgiven then there will be punishment in the hell. Sins that involve violating rights of other human beings will not be forgiven easily. Most likely, people who commit them will be punished more severely. For example, not giving wife's due money (**Mahr**) regarding the marriage contract or prohibiting human beings from learning their correct (**Haqq**) religion is the greatest gross violation of human rights. Rasulullah, peace be upon him, communicated the following, "**A time will come such that people will not care whether they earn the money by permissible (Halal) means or not,**" and "**A time will come such that practicing Islam will be as difficult as holding a fire ball with bare hands.**" Therefore, avoiding committing all prohibited actions (Harams) and strongly disliked actions (**Tahrim al-Makruhs**) is piety (**Takwa**). Not performing obligatory duties (**Fards**) and strongly recommended actions (**Wajibs**) are forbidden (Haram). According to some information, not performing "Muakkad Sunnats," i.e., those actions carried out by our Prophet regularly, without an excuse is strongly disliked (**Tahrim al-makruh.**) People who do not carry out orders of Islam with respect to belief (**Itiqad**), ethics (**Akhlaq**), and deeds (**Amal**) will be punished. Obviously, one must avoid doing things that will cause punishment. For example, not performing five daily "Salats" and women's and girls' not covering themselves is a grave sin. It would be a strong requirement for one to abstain from the grave sin by performing the five daily "Salats." Nevertheless, in this book, we will not deal with the subject matter regarding the things that must not be avoided {i.e., performing the "Fard" should not be avoided or in other words it must be performed} instead we will communicate the things that should be avoided, i.e., prohibited actions and vices.

The things we should not do (prohibited actions) are carried out either by a particular organ or by the whole body. The following eight organs are very well known for committing sins: spiritual heart, ears, eyes, tongue, hands, stomach, sexual organs and feet. The spiritual heart (**Qalb**) is a spiritual substance blown upon the material heart of human beings. It is incorporeal, not made of matter, like the spirit. These organs themselves do not commit the sin. The sensing power of



these organs does commit the sin. Anyone who wants to attain the happiness of this and the next worlds must stop these organs from committing sin. State of not committing sin has to become a natural state (Malaka, habit) of the spiritual heart. Anyone who can achieve this state is called Allah-fearing (**Muttaqi**) or pious person (**Salih**.) Such pious persons obtain the consent of Allahu ta'ala and become friend (**Wali**) of Allahu ta'ala. {"Wali" means close.} Even though, struggling and forcing one's self into not doing the forbidden (Haram) actions is piety (Takwa), that is not enough to become a friend (Wali) of Allahu ta'ala. Becoming a friend (Wali) of Allahu ta'ala requires that the state of abstaining from sins has to become the natural or regular state or habit of the spiritual heart. This state can only be obtained through cleansing the spiritual heart. Cleansing the heart requires obedience to the rules of Islam. Islam has three parts: knowledge (**Ilm**), practice (**Amal**), and sincerity (**Ikhlas**). (1) Learning the knowledge that pertains the commandments, i.e., Fards, Wajibs, Sunnats, and forbidden actions (**Harams and Makruhs**), (2) carrying out these according to this knowledge, and (3) doing these only for the sake of Allahu ta'ala. The Qur'an al-karim orders and praises all these three parts. In this book, we will only communicate those sins that are to be abstained in order to cleanse the heart. They are called vices, unethical behavior, or immoral acts.

## UNETHICAL BEHAVIOR OR IMMORALITY AND ITS REMEDY

A Muslim as a first priority should strive to cleanse his (spiritual) heart because heart is the leader of the body and all organs are under its command. Our Prophet Muhammad, peace be upon him, once said: **"There is a piece of meat in the human body. If this is good, all the organs will be good. If this is evil, all the organs will be evil. This piece of meat is the heart."** What is described in this hadith is not the physical heart but the spiritual heart that is located over the physical heart. The goodness of the meat, as referred above, means its cleansing from vices and its assimilation of good morals (virtues). The physical appearance of a human being is called creation (**Halq**). The powers or states that exist in the heart are called habits (**Hulq**). The vices of the heart are called "maladies of the heart" or unacceptable-morals (**Akhlaq al-zamima**). Their cure is a very difficult task. Correct treatment requires extremely sophisticated knowledge about the maladies and correct methodology to apply this knowledge. Habits are the faculties (**Malakas**) or states or desires of the heart. The powers of the spiritual hearts of human beings generate their beliefs, deeds, and conscious behaviors.

Changing or transforming the state of the heart from undesirable, unwanted, unacceptable-morals or habits to desirable good-habits is possible. Our Prophet, peace be upon him, once said, **"Improve your morals (habits or character)."** Islam does not order commandments that cannot be accomplished. Experiences also show that this is the case. [Experience is only one of the three true-knowledge-acquirement methods. The other two true-knowledge-acquirement-methods are understanding through calculation and information passed to us by our Prophet.] Human beings do not possess equal ability to correct their unacceptable deficient morals.

Origin or source or fountain of the ethics is the three powers of the human spirit. The first one is the power of understanding (comprehension) of the spirit. This is also called **"Nutq"** or intellect (**Aql**). The first and second powers of "Nutq" are theoretical knowledge (**Hikmat al-nazari**) and practical knowledge (**Hikmat al-amali**) respectively. Theoretical knowledge that exists in average proportions is called wisdom (**Hikmat**). Wisdom is the power that discriminates between virtue and vice; right and wrong; and good and evil. A character having more than average amounts of wisdom in its constitution is called a smart aleck (**Jarbaza**). This type of



person tries to understand things beyond comprehension. For example, he tries to interpret verses of the Qur'an with hidden or metaphoric meanings (**Mutashabih ayats**) or talks about the fate and destiny or commits harmful acts like plotting or deceiving others. Alternately, the character that has less than necessary amounts of wisdom in its constitution is called foolishness (**Baladat**). This type of person cannot discriminate between vices and virtues. Intellect's (**Nutq, Aql**) Practical knowledge which exists in average proportion is called justice (**Adalat**). Justice cannot be in excessive or fewer proportions.

The second power of the sources of the ethics is anger (**Ghadab**). It is the power of the animal spirit. This force repulses things that are not agreeable to its taste. When the human spirit subdues this animal power and provides an average proportion of this power then it is called bravery (**Shajaat**). He attempts to do useful things with it. For example, a Muslim's saving a victim from his attackers or Muslims' warring against a disbeliever army that is no more than double in numbers are good examples of bravery. A character having more than average amounts of anger in its constitution causes aggressive behavior (**Tahawwur**). A person having this habit gets angry fast. If this power exists less than average proportions, it is called cowardice (**Jubn**). A person having this character will not be able to attempt to do the necessary actions.

The third power of the human spirit is appetite (**Shahwat**). It is the animal spirit's desires and wants with respect to things that it likes. When the human spirit subdues the animal spirit, it provides an average proportion of appetite called chastity (**Iffat**), or honor. A person who has chastity carries out those actions, which rise due to the needs of being human according to guidelines laid out by Islam and humanity. A character having excessive proportions of appetite in its constitution is called greed (**Sharat**) and debauchery (**Fujur**). A person having this character tries to acquire all of his desires and wants without regard to laws or others' rights. When appetite is less than average proportions in one's character, it causes a lazy character (**Humud**). A person having this character would not even try to attempt to get help for himself when he is sick or would not try to get things that are necessary for himself either because of his extreme sense of shame, fear or pride.

Afore said four average proportions namely, wisdom (**Hikmat**), justice (**Adalat**), chastity (**Iffat**) and bravery (**Shajaat**) are the essence of all virtues. When a human being obeys or submits to the wisdom, which is one of the three powers of the spirit, he overcomes the other two forces of the animal-spirit, i.e., self-assertion, anger (**Ghadab**) and appetite. One finds the happiness by joining these two forces with the average degrees of chastity and bravery. Instead, if one cannot obtain the average proportion of the theoretical knowledge of the intellect, i.e., if one cannot obtain wisdom, one deviates into two extremes, excessive or deficient proportions and the vices come into existence. Six habits that are in either excessive or deficient proportions are always harmful. Even, those four virtues that are in average proportions would be evil if they are done with evil intentions. For example, if wisdom is used to obtain worldly ranks or possessions, it becomes evil, e.g., if one becomes a religious leader to gather property and wealth, or if one performs fight (**Jihad**) or "Salat" prayer for boasting. Sacrificing some pleasures to obtain a worldly post or pleasure would be using chastity in a wrong way.

Each of the four main virtues is recognized by their attributes. For example, wisdom has seven attributes. Bravery and chastity each has eleven attributes.

**REMEDY FOR THE VICES:** A medicine that would be a common cure for all the vices is the recognition of the disease and things that are harmful to it, its cause, its opposite as well as effects of the medicine. After learning and recognizing the disease, the step of identifying the diseases at one's self is important. He either recognizes the disease himself or would know through communication of a scholar (**Alim**) or a spiritual guide (**Murshid**). A believer (**Mumin**) is a mirror of another believer. Recognizing one's own (spiritual) diseases, maladies, and deficiencies are very difficult-task. However, one may learn them by asking to a dependable friend. A dependable friend is a person who would protect him from all kinds of dangers and fears. Finding such a friend is very difficult. For that reason Imam ash-Shafi'i, may Allahu ta'ala be pleased with him, said:

A dependable friend and the real medicine

Very difficult to find, do not waste your time!

Hadrat Umar, may Allahu ta'ala be well pleased with him, said:

My friend warned me about my shortcomings,

This is the wisdom of being a brother.

One may also recognize his deficiencies by being alert to the remarks of his enemies. Enemies look for a chance to bring up and talk about one's deficiencies. Good friends usually do not see their friends' faults. When someone asked to the famous Sufi master Ibrahim bin Aththam, may Allahu ta'ala be pleased with him, if he could tell him his mistakes and faults. He answered him by saying that he made him a friend to himself thereby he could not see any faults in him, and advised him to ask to others. Another way of recognizing one's shortcomings is observing faults of others. When one observes faults of others, he should look at his own affairs to see if he has the same faults and if he has, he should try to get rid of them. This way of identifying vices is also a method for curing the vices and is the meaning of the following hadith, "**A believer (Mumin) is a mirror of another believer.**" In other words, he identifies his own faults when he sees those deficiencies in others. When Jesus (Isa), peace be upon him, was asked how he got his virtues, he answered: "I did not learn from anyone. I looked at the others; observed the things I did not like and I abstained doing the same. I also performed the things I liked." When they asked famous doctor Lucman, may Allahu ta'ala be well pleased with him, how he learned his virtues, he answered by saying that he learned them from those who did not have any virtues. Furthermore, one may also become virtues by reading the life stories of the great companions, may Allahu ta'ala be well pleased with them, of our Holy Prophet Muhammad, peace be upon him, and the friend (Awliya) who lived in the centuries following the time our Prophet Muhammad, peace be upon him.

A person who has a vice should search for the reason (cause) of catching that vice. He should try to annihilate this cause and then try to get rid of it by doing its opposite. One should try very hard to do the opposite of the vice for getting rid of it. Because, getting rid of a vice is very difficult. The soul (**Nafs**) loves evil and ugly things.

Another useful medicine for getting rid of vices is to establish a method of retribution. For example, when one commits a vice, immediately afterwards, one should do some action one's soul does not like. A good way of accomplishing this is to take an oath. Namely, one should take an oath to the effect that if one commits a vice, one will do extra goodness such as giving alms, fasting or performing "Salats." Since one's soul never likes to do extra prayers, one will stop committing vices. Another useful medicine is reading or listening from others about those vices which produce harmful results. Many hadiths inform us about the harms of vices. Some of them are:

1. **"In the sight of Allahu ta'ala, there is no greater sin than vices."** Because, those who commit vices do not know that they are committing sin. Therefore, they do not repent for their sin so that their sins accumulate and increase many folds.
2. **"The one sin which human beings commit without any hesitation or reservation is being a person with vices."**
3. **"There is a repentance for every sort of sin but there is none for vices."**
4. **"As hot water melts an ice cube, virtues with similar ease melt away the mistakes and errors. As vinegar destroys honey, vices destroy rewards (Thawabs) of good deeds with equal ease."**

Justice (**Adalat**), chastity (**Iffat**), bravery (**Shajaat**) and wisdom (**Hikmat**) that is not used with evil intentions are the fountain of all virtues. One should associate with pious (**Salih**) and good-natured persons in order to be a good-natured person or to protect his virtues. One's nature (**Akhlaq**) would be similar to one's friend's nature. Nature is like a contagious disease. That means, it catches on fast. Therefore, one should not become friendly with evil-natured persons. It is reported that our Prophet, peace be upon him, once said, **"One's religious beliefs will be similar to his friend's beliefs."** One should avoid, doing non-useful things, playing, making harmful jokes or arguing with others. One should learn knowledge and do useful deeds. One should not read books that harm one's morals or which promotes sex or should not watch television programs or listen to the radio programs that promote destructive morals or arouses sexual desires. One should constantly remind oneself the benefits of virtues and harmful effects of the prohibited actions and the punishment they will incur in the hell. No one who runs after the possessions ever satisfied their endless desires. Nevertheless, those who wanted rank and worldly possessions to do good deeds with them lived comfortably and happily. Worldly ranks and possessions should not be one's goals but instead should be vehicles to do goodness to others. Worldly ranks and possessions are like an ocean and many people are drawn in that ocean. Having the fear of Allahu ta'ala is the ship that one needs to survive in that ocean. Our Prophet, peace be upon him, once said, **"One should live in the world not like a permanent resident but like a traveler, and should never forget that he will die!"** Human beings will not live in this world forever. When one is absorbed with worldly pleasures, one's troubles, worries and distress will increase. The following hadiths should never be forgotten:

1. **"A slave of Allahu ta'ala who does not have much worships will have high grades in the hereafter if he has good morals."**
2. **"The easiest and the most useful worship is to talk less and be a good-natured person."**
3. **"A slave of Allahu ta'ala may have many worships but, his evil nature will deliver him into the depths of hell. Furthermore, will sometimes lead him into disbelief."**
4. It is reported that once the companions, may Allahu ta'ala be well pleased with them, communicated to Rasulullah, peace be upon him, that someone in the community was a very devout person. He was spending his days with fasting and his nights with praying but also had an evil nature. Rasulullah, peace be upon him, responded, **"His state is not a good one. His destination will be hell fire."**
5. **"I was sent to complement the virtues and to help the people so that they may assimilate these virtues."** The virtues also existed in the previously sent monotheistic religions. Islam was sent to complement those virtues. Since this religion exists with all the good commandments and habits, there is no need for another source to inform us regarding the virtues. Therefore, no other prophet will come after the Prophet Muhammad, peace be upon him.

6. **"A good-natured person will acquire both worldly and next worldly happiness."** A person with virtues fulfills his obligations toward Allahu ta'ala and His creatures.

7. **"Hell fire will not burn a person who has a good nature and has a beautiful physical appearance."**

8. **"Being good-natured means to approach or establish close relationship with those who run away from you or to forgive those who oppresses you or to give away money or the like to those persons who are stingy toward you."** A good-natured person will do goodness to those who break up with him or he would forgive those who harm his honor or him physically or materially.

9. **"Allahu ta'ala will fill the heart of a person with belief and trustworthiness if he treats others with soft manners while he is angry."** He will have no fear of anything. The best of all virtues is doing goodness to the one who treats you improperly. This behavior is the sign of maturity and it converts one's enemies into friends. Imam al-Ghazali, may Allahu ta'ala be pleased with him, says that he has read the following statements in the New Testament (**Injil**) which was revealed to Jesus (Isa), peace be upon him: "Do not respond ill treatment with ill treatment! Turn your left cheek to those who hit you on the right cheek! Give your pants to those who take away your overcoat!" [Our book Could not Answer informs us that the modified New Testament held by Christians today also includes the same teaching. Books inform us about the cruelties, oppression and torture of Muslims and Jews by Christians in Spain during the Spanish inquisitions, in India, in Bosnia-Herzegovina and in Jerusalem as well as against each other by the Inquisition courts. Their uncivilized behavior proves that they are not following the true teachings of the New Testament.]

Every Muslim should get rid of vices residing in his heart and replace them with virtues. One cannot be a good-natured person by replacing a few vices with a few good ones. A Sufi path is the way that makes one to obtain this maturity, i.e., obtaining all virtues. [A path that cannot provide this maturity cannot be called a Sufi path. As it often happens, there are some pseudo practitioners in every field of endeavor. So, there are some in the field of knowledge and Sufi Path (**Tariqat**) who call themselves as spiritual guide (**Shaikh**). In reality, they know nothing about the real Islam and beautiful moral teachings of Islam. We should beware of these types and avoid their traps.]

Sixty vices are well known. We translated and included forty of them in forty sub chapters. A person who avoid these vices and do their opposites will be a virtues or good-natured person.

## 1-DISBELIEF (KUFR)

The worst of all the evils is not having belief in Allahu ta'ala or in others words to be an atheist. Not believing prophethood of Muhammad, peace be upon him, causes disbelief (**Kufr**). Angels, human beings and genies (**Jinns**) are ordered to have belief in things that are necessary to believe. Belief means accepting by heart all the commandments revealed to Muhammad, peace be upon him, by Allahu ta'ala and delivered by him to us and to repeat this belief through one's tongue. Place for the belief is the spiritual heart (**Qalb**). The spiritual heart is a power that exists over the biological heart. If there is a necessitating circumstance for not repeating one's belief through the tongue, like when one is threatened or when one is sick or not having tongue or one dies without having time to repeat it, then it will be forgiven. Believing by just imitating and without understanding is still considered as belief. Not understanding or not thinking about the existence of Allahu ta'ala is sin. Denying any one of the things that is necessary to believe would

come to mean denying the whole thing. Acknowledging the totality of things to be believed without considering every individual item is still believing. Avoiding things considered as signs of disbelief by Islam is necessary in order to have belief. The following are signs of disbelief: taking things lightly about Islam or ridiculing or mocking or making fun of anything related to Qur'an, angels or any one of the prophets, peace be upon them. Meaning of denial is not to believe or acknowledge after hearing it. Having doubts about things that are necessary to believe would also come to mean disbelief.

There are three types of disbelief: 1)disbelief out of ignorance (**Jahli**), 2) disbelief by knowingly (**Juhudi**), and 3) disbelief by judgement (**Hukmi**).

1. Disbelief out of Ignorance (**Kufr-i Jahli**): This is the disbelief of those who did not think or hear about it. "**Jahl**" means ignorance. There are two types of ignorance.

a) simple ignorance. People having this ignorance know that they are ignorant. They do not have wrong belief. They are like animals because what differentiates humans from the animals is knowledge and understanding. These people are even lower than the animals because every animal is advanced in a special field which it is created for and it understands what is useful for itself and tries to acquire those. Furthermore, it also understands what is harmful for itself and keeps away from it. On the other hand, these ignorant people know that they do not know but they do not take any action to remedy their ignorance.

[Imam ar-Rabbani, may Allahu ta'ala be well pleased with him, says the following in the 259th letter of the first volume of his book Maktubat (Letters), "As I understand it, people who were raised in the mountains and never heard of any religion and were idol worshipers will neither go to hell nor heaven. After the resurrection, they will be questioned about their deeds and after paying necessary retribution and punishment for their wrong doings, they will be annihilated along with other animals. They will not stay in any station forever. It is very hard for me to say that Allahu ta'ala will punish those people in hell fire eternally because they could not find the right path or the true religion with their minds or intellect while we witness every day that most of the people daily make mistakes even on worldly affairs. Moreover, those children of disbelievers who die before reaching puberty will also be annihilated the way we mentioned earlier. Another class of people who will neither go to hell nor heaven is the people who lived in the places and times of no Divine Guidance. Such is the case when long period passes after the life of a prophet and the religion brought by him is forgotten or changed by oppressive persons so that people could not know about the prophets or the true religion. Lastly, people who live in the disbelievers' countries and unheard of Islam will neither go to hell nor heaven but will be annihilated."]

Learning knowledge pertaining the things that everyone must believe is obligatory (Fard). Also, it is obligatory to learn, as much as necessary, the important ones among the obligatory and prohibited deeds. Not learning the essential knowledge is a grave sin. Furthermore, after learning them, not paying attention to them would cause disbelief. The remedy for ignorance is to work hard for learning it.

b) The second type of ignorance is the combined ignorance (**Jahl al-murakkab**) which comes to mean having the wrong and corrupt belief. The belief of the ancient Greek philosophers and the people among the seventy-two corrupt divisions (**Bidat**) of Muslims who lose their belief are of this type. This type of ignorance is worst than the first type. It is a disease that has no remedy. Jesus (Isa), peace be upon him, said, "**I have reviewed the sensing powers of deaf-mutes and resurrected the dead bodies but I could not find remedy for the combined ignorance.**" This type of people don't consider themselves as ignorants. Instead, they hold themselves and their

knowledge superior to others. They are not aware of their diseases so they do not seek remedy. Only those who are given Divine Assistance can come to their senses so to understand their disease and seek remedy for it.

2. Disbelief by knowingly (**Kufr al-Juhudiya**): People who are in this category choose disbelief by knowingly either because they are fond of worldly ranks or they are haughty or they are afraid that people will think of them in lowly terms when they switch to a new religion. For example, Pharaoh and his companions had this type of disbelief. While they were witnessing the miracles of Moses (Musa), peace be upon him, they preferred to stay in disbelief and said that they could not believe in someone who is a man just like themselves. They did not accept that a man just like themselves could be a Prophet. They supposed that a Prophet should be one of the angels. Nevertheless, they worshiped to Pharaoh who was just a man like themselves. Also, the Byzantine emperor Heracles preferred to stay in disbelief knowingly because he loved his kingship so much and thought that if he would change his religion, he would lose his kingship. Byzantine kings are called Emperor or Caesar. Persian kings are called Chosroes. Ethiopian kings are called Negus. Turkish kings are called Khan. Coptic or Gypsy kings are called Pharaoh. Egyptian kings are called "Aziz." Hmyarite kings are called Tubba. One of the companions of our Prophet, Dihya, may Allahu ta'ala be well pleased with him, delivered a letter from prophet Muhammad, peace be upon him, to the Byzantine emperor Heracles in Damascus. He was invited to Islam with that letter. Just a day before he received the letter, he invited Abu Sufyan, may Allahu ta'ala be well pleased with him, who was the leader of the Meccan business caravan that was visiting Damascus then, to his mansion and asked him: I have heard that someone in Madina claiming to be a Prophet. Is he one of the nobles or one of the lower class? Is anyone before him also claimed to be a Prophet? Were any of his ancestors an Amir or Malik? {Titles given to a ruling person.} Are the people who join to his ranks belong to wealthy families or are they the poor and incompetent men? Is his call to the new religion making progress or not? Are any of those who join his religion later departing from it? Was he ever caught by lying or not keeping his promise? Was he winning or losing his wars? When Abu Sufyan, may Allahu ta'ala be well pleased with him, answered all of his questions, though he did not answer some of them correctly because of his disbelief and envy, Heracles said that all of those answers showed that he is a true Prophet. Abu Sufyan, may Allahu ta'ala be well pleased with him, told Heracles that he (Prophet Muhammad) told the people that he was taken from Makka to the Distant Mosque (**Masjid al-Aksa**) in Jerusalem over night. One of the persons who was in the presence of Heracles, after hearing this, joined the conversation and said that he was at the Distant Mosque in Jerusalem at that night and told them everything that he has witnessed that night. The following day Heracles received the companion of our prophet Dihya and let the letter be read and after that he told Dihya that he believed what was in the letter and that he believed in the prophethood of Muhammad, peace be upon him. Nevertheless, he was afraid of telling this to his people. He told Dihya to take that letter to such a priest, gave his description, and said that he was a very knowledgeable person and he thinks that he would also believe what was in the letter. The priest after reading the letter immediately accepted the message and the invitation of the new faith, and invited people around him to this new faith. Yet people killed him instead. Dihya went back to Heracles and reported what has happened. Heracles answered that he knew this would happen and that is why he did not tell anyone about his acceptance of the new faith. He wrote a letter to Rasulullah, peace be upon him, and reported his belief. Later, he went to the Capitol city Hamus and there he was told that there was a letter from one of his servants informing the prophethood of Muhammad, peace be upon him, and his success story. He gathered the leading personalities

of his community and let the letter be read to them, and then he told them that he has believed in his prophethood. All the people who gathered around him severely opposed and objected to that news. After observing the severity of the situation he understood that they would not believe, so, he apologized to them and told them that he was testing the strength of their attachment to their religion. People who were opposing him calmed down with his answers and prostrated to him and expressed their consent with him. Therefore, he, by knowingly, preferred disbelief to truth because of his love for the kingship. Later, he sent an army to the place known as Mute to fight with the Muslims. At that war many Muslims were martyred. When Rasulullah, peace be upon him, received the letter of Heracles, he said, **"He is lying. He did not change his faith of Christianity."** The copy of the letter that was sent to Heracles was written in the hadith book Sahih al-Bukhari, and in the books Mawahib and Barika.

3. Disbelief by judgement (**Kufr al-Hukmi**). A person who says things or do deeds that are judged by Islam as signs of disbelief will become a disbeliever even though he really believes by heart and proclaims through his speech. Ridiculing, insulting or despising anything Islam holds valuable or precious causes disbelief. Anyone who says something which is not worthy of Allahu ta'ala becomes a disbeliever. For example, anyone who says the following phrases would become a disbeliever: Allahu ta'ala is looking down to us from the skies (**Arsh**); as you are oppressing me Allahu ta'ala is oppressing you; such and such a Muslim is like a Jew in my sight; while something is a lie, saying that Allahu ta'ala knows that it is the truth; to say things that would be insulting to angels; to say things that would be insulting to the Qur'an or even one letter of the Qur'an; not to believe in any part of the Qur'an whether it be a letter of the Qur'an; to recite the Qur'an by playing music; not to believe in the real "Taurah" or the original New Testament (**Injil**) or desecrate these original books; reciting Qur'an with wrong letters and claim that this is the original Qur'an; to say inappropriate things about the prophets; not to believe any one of the twenty-five prophets which are specifically mentioned in the Qur'an by name; not to like any one of the famous deeds which are done regularly by our prophet (**Sunnats**); to think of a man who helps others much, as, better or higher than the prophets; to say that prophets were needy people. Because, their neediness was by their own choice; believing in a person who declares himself as prophet. When one hears the hadith, **"The area between my grave and my prayer station 'Minbar' is a garden which is part of the gardens of heaven,"** to say that one does not see in that area nothing but praying rugs and the grave, is disbelief. Making fun of things, which will occur in the next world also causes disbelief. Not believing the punishments in the grave [by saying that they are not compatible with science] or at the gathering place after resurrection (**Qiyamat**) or making jokes of things that will happen after resurrection is also disbelief. Not believing that Allahu ta'ala will be seen in heaven (**Jannat**); to say that I do not want heaven but I want to see Allahu ta'ala also causes disbelief. Saying words which show one's disbelief in Islam; saying that the scientific knowledge is better than religious knowledge; saying that there is no difference between praying "salat" or not praying "salat"; saying "I will not give obligatory almsgiving (**Zakat**)"; to say that interest (**Riba**) or oppression (**Zulm**) should have been permissible; giving property or money which was obtained by forbidden (**Haram**) means to the poor and expecting reward (**Thawab**) in the hereafter; the poor person (receiver) makes prayer (**Dua**) for the giver while he knows that the money was earned by forbidden means; to say that the method of comparison (**Kiyas**) used by Imam Azam Abu Hanifa, may Allahu ta'ala be pleased with him, was not correct, all cause disbelief. Chapter "Araf", 57th verse of the Qur'an says, **"Allah sends the winds before the rain, which is His mercy (Rahmat), as a bearer of good news. Winds carry the heavy clouds. We water down the dead soil through waters**



**from the clouds. We raise fruits from the soil through that rain. We will also raise the dead bodies out of their graves in the same manner."** This verse proves that comparison (**Kiyas**) was correct. This verse communicates a method of comparison. In this verse a controversial subject, e.g., raising of the dead bodies is compared with a non-controversial well-known subject, e.g., the rain and its effect on the soil. Since, everyone knows that Allahu ta'ala makes the rain and raise the grass from the soil. This verse proves through a comparison that the process of raising of the dead bodies at resurrection resembles to the process of raising of the green grass out of the dead soil.

Not accepting the knowledge communicated clearly by Islam or not showing respect to this knowledge or to Islamic scholars who bears this knowledge is also disbelief by judgement (**Kufr al-Hukmi**).

Anyone who desires to become a disbeliever will become one from that point of time when he intends to become a disbeliever. Anyone who wishes others to become disbelievers will himself become a disbeliever if he wants them become disbelievers because he himself likes the disbelief. He will not become a disbeliever if he wants them to become disbelievers because they are evil, oppressive persons and he wants them to be punished in hell fire because of their oppressive behaviors. A person will become a disbeliever if he says the words that cause disbelief knowingly and with his own desire. If he says these words by unknowingly, e.g., he does not know that saying these words will cause disbelief, according to the majority of scholars, he will still become a disbeliever. If while one is trying to say a word which does not cause disbelief but instead, mistakenly, says a word which will cause disbelief, he will not become a disbeliever.

Doing a disbelief causing deed knowingly results in disbelief. There are many scholars who say that it will still cause disbelief even one does not know that doing that deed will cause disbelief. Tying the rope (**Zunnar**) around one's belly or dressing things that are the sign of disbelief will cause one to become a disbeliever. {Priests tie a rope (Zunnar) around their belly and thus it is a sign of a disbeliever.} Using these during the war for disguising one's self from the enemy or during the peace times to deceive tyrants, will not cause disbelief. But, if a businessman uses these to disguise himself in the disbelievers' country, he will become a disbeliever. Using these to make jokes or to make others laugh will cause one to become a disbeliever, even though he might have correct belief. When disbelievers are celebrating their holy days, doing religious things that are practiced by them for that special day will cause disbelief. Also, giving those things, which are special for the religious holy day, to them as gifts will cause disbelief. {For example, during the Easter holy day of Christians, painting eggs and giving them as gift to Christian children would cause disbelief.} It is not a requirement for the soul (Nafs) to believe in order to become a Muslim. A Muslim may experience in his heart certain feelings like, things that cause disbelief. If he does not say those things through his tongue, it will show the strength of his belief. We should not call those who use things that cause disbelief, as disbelievers. If someone's deeds or sayings could be interpreted 99 percent of the time as things cause disbelief and 1 percent of the time as things that will cause belief, this person cannot be called a disbeliever. We are ordered to have a good opinion (**Husn al-zan**) for other Muslims.

Statements which are made to show that one is a literary person or one is very knowledgeable or smart or just to amaze others or to make others laugh or to tease others may cause disbelief by judgement (**Kufr al-hukmi**) Saying certain things while one is in fury may also cause disbelief by judgement. For that reason, a human being should think the consequences before he opens his mouth or before he does some action. One should always maintain his life such that in every of

his affairs the religion should take the first priority over other considerations. Also, one should never take any sin lightly. For example, upon committing a small sin, if one is reminded by others that he should repent for that small sin and if that person replies by saying that he did not do anything which would require repentance, or why should he repent for or similar phrases in that nature, his response would cause disbelief. If a girl was married to a Muslim before her puberty and if after reaching puberty she does not know what belief or Islam is all about or if she cannot explain these when she is asked, her marriage would be invalid because in order for a marriage to continue and be valid, one has to be a Muslim. While she was a child she was considered as a Muslim on her parents' account because her parents were Muslims so was she. But when she reaches puberty, she is no longer considered as such. This also applies to boys similarly. When a person murders a Muslim or someone orders another to kill a Muslim, a person who witness this says that he has done a very good thing, he becomes a disbeliever. Saying that such and such person should be killed would cause disbelief if according to divine law that person should not be killed. Approving or confirming a wrongdoer such as a murderer, who killed or severely beaten an innocent person by saying that you did very good job. He already deserved that or similar phrases, causes disbelief. Showing Allahu ta'ala as a witness for a lie or wrongdoing would cause disbelief. For example, saying, "Allahu ta'ala knows, I love you more than my children", causes disbelief. When a ranking person of the community sneezes, if a person who is present there responds by saying "**Yarhamukallah**" {All of us are ordered to say this phrase to a sneezing person.} and others who are also there react to this person by saying to him that he should not have said such things to a high ranking person, their sayings cause disbelief. Not taking orders of Islam seriously also causes disbelief. For example, not praying or fasting or not paying obligatory almsgiving (**Zakat**) because one does not consider them important things causes disbelief. Becoming hopeless of the mercy of Allahu ta'ala also causes disbelief.

Money, property or belongings that are not normally prohibited (**Haram**) but become prohibited later due to an external cause or reason are called "**Haram li-gayrihi**", e.g., stolen things or things that are obtained by forbidden means. Calling them as permissible (**Halal**) do not cause disbelief. Things such as carcass, pigs, wine which are forbidden in essence are called "Haram li-aynihi". Calling them as permissible causes disbelief. Calling any of the certainly known sins as permissible causes disbelief. Belittling or making mockery of things that are held respectable by Islam, i.e., "Azan", mosque, fiqh-books also causes disbelief. [The call to prayer (**Azan**) which is heard from the radio or from the loud speaker is not the real "Azan." It is a look alike of the real "Azan." A look alike of something is different from the real one.] Performing prayers under the following conditions causes disbelief: while one knows that he does not have ablution (**Wudu**) or one knows that the time of "Salat" is not entered yet or while one knows that he is praying to a direction other than the direction of Mecca (**Qibla**). Calling someone a disbeliever to show his evil character would not cause disbelief. As it is written above, calling someone a disbeliever by wishing that he should become a disbeliever, causes disbelief. Committing sin would not cause disbelief but, slighting or not paying attention whether it is sin or not causes disbelief. Not believing that making prayers is necessary or abstaining from sin is necessary, causes disbelief. Believing that the tax collected from the people becomes property of the ruler (Sultan) also causes disbelief. According to "Sadr ul-Islam" it is permissible (**Jaiz**) to say that a friend (Awliya) of Allahu ta'ala could be seen at the same day and at the same hour in different places of the earth simultaneously. "Fiqh" books report that a man and a woman who live far apart, e.g., man lives in West, (for example in Spain) and woman lives in East (in India) may have children.

According to great scholar Umar Nasrafi, may Allahu ta'ala be pleased with him, it is permissible {It can happen} that Allahu ta'ala gives supernatural manifestations (**Karamat**) to His beloved friends by changing the natural laws, and this statement is true. The questions like "what is Islam" or "what is belief" should not be directed to ignorant people. Instead, answers to these questions should be explained first and then should be asked if it was so. They should apply this procedure to man and woman who wants to get married before the marriage contract (**Nikah**) ceremony in order to understand if they possess belief. There are many things that cause disbelief, i.e., expressions and actions. When we see or hear these things, we should not call performers of these things as disbelievers or we should not think about them in evil terms (**su-i zan**) unless we certainly and clearly understand that they meant disbelief or that they meant belittling the sacred law.

If a Muslim willingly does some action or says something which is unanimously reported to cause disbelief, he becomes a disbeliever, i.e., he becomes an apostate (**Murtad**). All of his previous worships, good deeds and earned rewards (**Thawabs**) would perish. If he becomes Muslim again, if he is rich, he has to renew the pilgrimage (**Hajj**). But, it would not be necessary to repeat the "Salats," "Fasting" or obligatory almsgiving (**Zakat**). Furthermore, the "Salat" prayers, which were not prayed on their due time and were due for repeating (**Qada**) before he became an apostate must be repeated for compensation (**Qada**). Becoming an apostate does not remove or cancel the previous sins. Marriage of an apostate becomes void. The children who were born during the interim time span of becoming an apostate and repenting and becoming Muslim again and renewing the marriage contract would be illegitimate children. The animals slaughtered by an apostate become carcasses and cannot be consumed. A person who becomes an apostate cannot become a Muslim again just by saying the word of "Shahadah" or by praying "Salats." He must repent and renounce the deed which caused his apostasy. His denial of the deed which caused his apostasy comes to mean as his repentance. If he dies before making repentance, he will be punished in hell-fire forever. For all these reasons, we should be very much afraid of disbelief and thus speak very little. It is reported in one hadith, "**Speak always useful things or else keep silent!**" One should have a serious character and should not be a person who plays or jokes all the time. One should not do things that are not compatible with religion, reason or humanity. One should pray much and seek refuge in Allahu ta'ala so that he may be protected from disbelief. The following is reported in one hadith, "**Be mindful and avoid 'shirk'. 'Shirk' is more secret than the sound produced by the walk of an ant.**" "Shirk" in this hadith means disbelief. When they asked how one could avoid such a secret disbelief (**Shirk**), it was told, "Read the following prayer (**Dua**): **Allahumma inna na'uzu bika an-nushrika-bika shay'an na'lamuhu wa nastagfiruka lima la-na'lamuhu.**" One should repeat this prayer often during the mornings and evenings. It is reported unanimously that disbelievers will never enter paradise and will be punished in hell-fire forever. If a disbeliever would live in the world forever, he would intend to live as a disbeliever forever. Therefore, he deserves punishment forever. Allahu ta'ala is the creator and owner of everything. He has a right to do anything He wishes. No one has a right to question Him why He does this or that. The owner of something can use that thing anyway he wishes and the method of utilization of the thing cannot be called as oppression. Allahu ta'ala communicates in the Qur'an that He is not an oppressor and He does not oppress any of His creatures.

[Allahu ta'ala has names (**Asma al-husna**) which are eternal like His Self. Some of these ninety-nine names are "**Muntaqim**" and another one is "**Shadid-ul-ikab**" and due to these two names He created the seven hells. He also has names like "**Rahman**", "**Rahim**", "**Gaffar**",

"**Latif**", and "**Rauf**." He created the eight heavens due to these names. He discriminated those things that would be a cause to go to heaven or hell in eternity. Because of His infinite mercy, He communicated these to His slaves. He repeatedly warned them by saying, "**Do not perform actions which would take you to hell! Its fire is very strong. You cannot bear that fire!**" He invited people to do the actions which would cause them to live in peace and happiness in this and in the next world and lead them to the eternal fruits of heaven. He gave wisdom, freedom of choice and will power to his human creatures so that they may use these to accept or reject His invitation. Allahu ta'ala did not decree in the eternal past that anyone should go to hell or that anyone should do such and such actions which would take them to hell. But, He knew in eternity who in their earthly lives will choose a way of life which would take them into heaven or who will take a path which would lead them to hell. His destiny ("**Qada**" and "**Qadar**") is eternal as well as His knowledge (**Ilm**). In the Qur'an, He communicates that Abu Lahab will go to hell. This communication is not due to His Decree in the eternal past but it is because He knew in eternity that he would choose the path of hell.]

Having belief is very easy. It is necessary (**Wajib**) for everyone to think, observe and ponder about the existing order, balance and harmony between the created things and beings. The order that exists in an atom or in the solar system or everything in between and their relationships to each other clearly shows that these things do not exist by chance. They were created by an all knowing, all wise and all powerful Being. A person who possesses the ability to think clearly can see, when he studies the subjects like astronomy, science, biology and medicine taught in high schools and universities, that the created things have a creator. It is impossible for such a creator to have any kind of defect. Prophet Muhammad, peace be upon him, is His messenger. Whatever he communicated was revealed to him by the Creator. By this reasoning, he believes in Him. Moreover, when he learns that disbelievers or persons who die as disbelievers will stay in hell forever and believers will live among the blessings of heaven forever, he becomes a Muslim willingly and lovingly. [Ibrahim Haqqi, may Allahu ta'ala be pleased with him, from Erzurum/Turkey, (died 1195 A.D., 1781 Hijri at Si'rid/Turkey) states the following in his Turkish book Ma'rifatnama, at 9th chapter:

"Knowledge of science and astronomy and machinery and factories are based on experiments and intellectual activity. Therefore, by the passage of time new information proves that the old information was wrong. Old or new, wrong or right all scientific knowledge points out that the Universe was created out of nothing and that it is a necessity to believe in a Creator who has infinite knowledge and power." Anyone who read the beautiful moral character and miracles of Muhammad, peace be upon him, understands that he is the Prophet.]

## **2-IGNORANCE**

The second malady of the heart is ignorance. Various types of ignorance and their harm are already explained in the first section

## **3-GREED FOR WEALTH, POWER, RANKS, OR POSITIONS**

The third malady of the heart is the greed for wealth, property, or a leading position in the society. The following hadith enlightens us about this disease, which is called "Hubburriyasa", its identification, and its cure:

1. **"The harm done to a person's spiritual state by greed of property or power is much greater than the harm done by two hungry wolves when they attack to a lamb flock."**

2. **"Being pointed out 'by finger' by others because one attains to such a high position in worldly or in religious affairs is good enough harm for that person."** In other words, attaining such a position of distinction in worldly or in religious affairs may be very harmful for a man with respect to his worldly and other worldly affairs.

3. **"Having a character in which one loves to be praised makes that person blind and deaf. He does not see his own faults and deficiencies any longer. He becomes deaf to constructive criticisms and does not listen to any advice."**

The three reasons why one wants to acquire property or a leading position or ranks in the social life are the following: The first reason: One wants to satisfy desires of the soul. The soul wants its desires to be satisfied by forbidden (**Haram**) means. The second reason: One wants to protect himself and others from tyranny of the oppressors. One wants to perform permissible (Mustahab) deeds, e.g., giving for charity or giving for doing goodness. One wants to perform permissible (**Mubah**) things, e.g., desiring to purchase good food and dresses. One wants to have a family and live in a good house in a good neighborhood. In short, one wants to pursue happiness in life or avoid things that will be an obstruction for doing the worships or in order to serve Muslims and Islam. Obtaining ranks or position in order to achieve above-mentioned desires is permissible (Jaiz) or even "mustahab." with the following two conditions. The first condition is such that one should not commit things that are forbidden by Islam, e.g., mixing the truth with falsehood or hypocrisy. The second condition is such that one must not give up performing the **Wajibs** and **Sunnats** ordered by the religion. We have said that it would be permissible (**Jaiz**) or even "**mustahab**" above but things that lead to permissible things are also permissible. For example, performing things that are the causes or vehicles to obtain those permissible things would also be permissible. Allahu ta'ala, in Qur'an, while informing the attributes of good human beings said that they would desire to be leaders of the Muslims. Prophet Solomon (Sulaiman), peace be upon him, prayed Allahu ta'ala by saying, "O my Lord! Give me such a property that you will never give to anyone else." That is, he wanted to be a leader and owner at the same time. The information passed to us from previous religions that are not rejected by Islamic scholars is also valuable information in our religion. It is reported in a hadith that our prophet said, **"I would love and prefer to be a judge who practices within the bounds of righteousness and justice for one day than fighting (Jihad) for the cause of religion for an entire year."** And in another hadith he said, **"One hour of just management of the affairs of the people is better than sixty years of voluntary (Nafila) prayers."** It is not permissible to capture a leading management position in the society by way of hypocrisy or by mixing right with wrong. It is not permissible even if it is done with good or pure intentions because committing forbidden actions or disliked actions (**Makruhs**) with good intention are not permissible. Even doing some forbidden things (Harams) with good intentions causes more sin. Having good intentions are valid and useful for performing worships. Some permissible (**Mubah**) or even obligatory worship can be a sin if the intention is not proper. It is obvious from the foregoing that those excuses of the sinners, who say, "you look at my heart! My heart is clean! Allahu ta'ala looks at the hearts!", are wrong and harmful.

The third reason why one wants to acquire a ranking position in the society is the desires and pleasures of the soul. The soul derives pleasure from wealth, property as well as rank or a leading position. Even though it is not prohibited to satisfy desires of the soul which does not involve things contrary to Islam, it would still indicate a lesser degree of piety and zeal. There is a danger such that a person who acquires ranks to satisfy the desires of his soul might commit hypocrisy or compromise his religion (**Mudahana**) or act ostentatiously in order to win the

hearts of his constituents. Even there are further dangers such as committing hypocrisy and mixing truth with falsehood, lying, or fraud. One should not do actions which involve mixing of forbidden and permissible things. This third reason of wanting to acquire a leading position or rank in the society, even though it is not forbidden, is not a virtue. Therefore, one should know its remedy and apply it. One, first, should think that the position is temporary and has many built-in dangers and harms. In order to protect oneself from fame and from becoming proud and contemptuous because one acquires the respect of the people, one should do actions which are permissible (**Mubah, Jaiz**) by the religion but would not be favorably received by the people. In the past, a leader (**Amir**) visited a person who runs away from worldly affairs (**Zahid**). When the "Zahid" perceived that the visiting leader and his crew wanted to receive his favor, he gave a dinner party for them. During the dinner, he ate the food in a fast and greedy fashion in order to give them a false impression, i.e., he is not a real "Zahid". The visiting leader, seeing his disposition did not like him and thus left. The "Zahid" seeing that his tactic was successful said, "Alhamdulillah! My Lord saved me." The best medicine which cures the desire of wanting to have a ranking position is seclusion (**Uzlat**). One should not engage in any unnecessary activity among the people other than the necessary actions which are imposed by the religion as well as the living necessity. This remedy was ordered in a hadith.

#### 4-THE FEAR OF BEING ACCUSED OF HAVING FAULTS

The fourth of the maladies of the heart is to worry and become sad because of the ill treatment of the people, such as their ill criticism or gossip. The third reason which causes "**Kufr al-juhudi**" is being ashamed of the people and also being in fear of the people thinking that they will find him at fault and will gossip about him. This is the exact reason why Abu Talib stayed as disbeliever. Abu Talib is the father of Hadrat Ali, may Allahu ta'ala be well pleased with him, and the uncle of Rasulullah, peace be upon him. Abu Talib knew that Rasulullah was the prophet. He did not come into the circle of Muslims because he thought that people will blame him and talk ill of him. While Abu Talib was in the stage of death, Rasulullah, peace be upon him, went by him and told him, "**O my uncle! Please say 'la ilaha illallah' so that I may intercede for you!**" He replied, "O my brother's son! I know you are telling the truth. But I don't want people to say that I became Muslim because of the fear of death." "Baidawi Tafsir --an interpretation of Qur'an--" says that the 56th verse of the Qasas chapter of the Qur'an which states, "**It is not in your hand to bring your dead ones into the circle of the saved!**" was revealed upon this incident. According to a narration, the following is said took place: The leaders of the disbelievers of the Quraish clan came by Abu Talib and said following to him, "You are our leader! We obey your orders. But, we are afraid that after you pass away, the animosity between us and Muhammad will continue. Tell him not to talk ill of our religion." Abu Talib called Rasulullah, peace be upon him, and related to him what they have said. And, upon understanding that Rasulullah will not make peace with them, he said some words which could be interpreted as he was ready to accept Islam and Muhammad, peace be upon him, upon hearing these told him that he should declare his belief. Abu Talib answered, "I would have loved to make you happy by declaring my belief if I would not be afraid of the people's gossip and ill talk." When he was taking his last few breaths, he said some words which was very difficult to hear. In order to hear what he was saying, Abdullah ibn Abbas approached him closely and said that he was declaring his belief. The issue of his belief is among the doubtful matters. According to "Ahl as-Sunnat scholars" he did not believe. Imam Azam Abu Hanifa, may Allahu ta'ala be pleased with him, said that Abu Talib passed away as a disbeliever. Hadrat Ali, may Allahu

ta'ala be well pleased with him, came to Rasulullah, peace be upon him, and told him, "Your uncle who was in the wrong path passed away!" Rasulullah, peace be upon him, replied, "**Wash him, wrap him with special clothing 'Kafan' and then bury him! We will pray for him until we are prohibited to do so.**" For a few days he did not come out of his house and prayed much for him. When the companions heard about this, they also started to pray for their relatives who passed away as disbelievers. Soon after, 113th verse of the Tawba chapter of Qur'an descended, saying, "**Prophet and believers should not pray and ask forgiveness for these disbelievers even though they may be their relatives.**" In one hadith, Rasulullah, peace be upon him, said, "**On the day of Judgement, Abu Talib will be among the disbelievers who will have the least punishment. He will wear slippers made of fire and from the heat of these, his brains will boil up.**"

As a remedy for this disease, one should think in the following manner: If their ill speaking reflects the truth, they are showing me my defects. I decided not to do these actions. By thinking this way one should feel comfortable about the ill talk and thank them. They informed Hasan al-Basri, may Allahu ta'ala be well pleased with him, that someone was backbiting him. Hasan sent a plate full of sweets to his backbiter with the following message: "I have heard that you were giving me your rewards. That is why I am sending you these sweets to thank you!" They told Imam Azam Abu Hanifa, may Allahu ta'ala be well pleased with him, that someone was backbiting him. Imam Azam sent a bag of gold coins to the backbiter and said, "If he increases the rewards that he is giving to us, we will likewise increase our gift of gold!" If ill talk is a lie and slander, it will harm the person who originates it. One who is slandered should think and comfort himself by saying to himself, "His rewards will be given to me and my sins will be given to him." Slandering and carrying words between Muslims is worse than backbiting. [Please read the 2nd Volume, 123rd letter of the Maktubat-i Ma'sumiyya.]

## 5-LOVE OF BEING PRAISED

The fifth one of the maladies of the heart is the love of being praised and being exalted by others. The reason of wanting to be praised rests with the person's self love and thinking of himself as good and superior. Being praised tastes very sweet to this type of person. A person having this malady should think that this is not a real superiority and goodness or even if one presumes as it is goodness, one should think that it is transitory. Broader coverage of this subject will be given later on while the subject matter conceit (**Kibr**) is explained (e.g., see section 12).

## 6- INNOVATIONS IN BELIEF (BIDAT BELIEF)

Sixth of the maladies of the heart is the belief of Bidat or in other words, one's having the wrong, corrupt and deviated belief. Most of the Muslims suffer very much of this disastrous malady. The reason which leads one into this malady is one's attempt to rationalize or reason in the matters which cannot be sensed through sense organs and which cannot be reached or comprehended through calculations and believing in the things that the reason errs and makes mistakes. Every Muslim should follow the teachings of either one of the two schools of thought (**Madhhabs**) with respect to faith, i.e., "Maturidi" or "Ash'ari". Following the teachings of any one of them will protect or save a human being from the malady of innovations (**Bidat belief**). Because, the scholars of the "Ahl as-Sunnat" path adhered to the teachings of the Qur'an al-kareem and hadith ash-sharifs when the matters to be decided were beyond the reach of mind. In other words, they utilized their intelligence and wisdom to search, find and understand the meanings included in



the Qur'an and hadiths. They learned these meanings from the companions and in turn they learned them from the prophet Muhammad, peace be upon him, and recorded them in their books.

[ A person will become a disbeliever if he does not believe or doubts about something which is clearly communicated in the Qur'an or hadith ash-sharifs. Giving wrong meanings to commandments that are not clearly communicated and are doubtful would be "**bidat**." One becomes an Ahl al-bidat if he believes in his wrong interpretation or understanding. Alternately if one rejects the commandments by saying such things, "How could this happen! This could not be! My mind does not accept that!", he will become a disbeliever. If one asserts that a prohibited (haram) thing is permissible (halal) and if his statement is based on a verse of the Qur'an or on a hadith, he does not become a disbeliever but he becomes an "Ahl al-bidat." Stating that the election of hadrat Abu Bakr and Hadrat Umar to the post of Caliphate was not right constitutes "bidat." Alternately, going further and stating that they did not have rights to the post of Caliphate constitutes disbelief (Kufr).

Muhammad Shihristani, may Allahu ta'ala be pleased with him, says in his book Milal and Nihal that the scholars of the "Hanafi" school of thought followed the teachings of imam Abu Mansur al-Maturidi, may Allahu ta'ala be pleased with him, with respect to faith (Itiqad). Because, Abu Mansur al-Maturidi was following the methodology ("usul" and "furu") of imam Azam Abu Hanifa, may Allahu ta'ala be pleased with him, the founder of the Hanafi school of thought. "Usul" means "Itiqad" belief. "Furu" means "Ahkam al-Shar'iyya" or rules that are based on Islamic laws. The scholars of "Maliki", "Shafi'i" and "Hanbali" schools of thought followed the teachings of imam Abu Hasan al-Ash'ari, may Allahu ta'ala be pleased with him, with respect to faith (Itiqad). Abu Hasan al-Ash'ari was following the "Shafi'i" school of thought. Imam al-Subki, may Allahu ta'ala be pleased with him, who was one of the famous "Shafi'i" scholars says that he has studied the book of Abu Ja'far Tahawi, may Allahu ta'ala be pleased with him, who was one of the scholars of the Hanafi school of thought and noticed that it was almost the same as the teachings of the "Ash'ari school of thought in faith. They were departing from each other only in three points. Abdulwahhab Taj-ud-din al-Subki who was the son of imam abul Hasan Ali Subki, may Allahu ta'ala be pleased with him, says that he has studied the books of the scholars of "Hanafi" school of thought in faith (**Itiqad**) and noticed that they were in disagreement with respect to "Shafi'i" school of thought in faith in thirteen points. But he says that their disagreements are on minor matters and do not take them out of the correct path. They do not dispute in essential matters. They both are in the correct (Haqq) path. Muhammad Hadimi, may Allahu ta'ala be pleased with him, in the 317th page of his book Barika says that he has studied the teachings of both "Maturidi" and "Ash'ari" schools of thought in faith and considered even the smallest of their disagreements and came up with 73 differences between the two schools of thought.

## 7- FOLLOWING DESIRES OF THE SOUL (NAFS)

The seventh of the maladies of the heart is to follow the appetite (**Shahwat**) or desires or pleasures of the soul. Ugliness of these types of actions of the soul is clearly communicated in the verses of the Qur'an. Furthermore, it is also communicated in the Qur'an that following desires of the soul causes one to depart from the path of Allahu ta'ala. Because, soul always wants to deny the existence of Allahu ta'ala and to be obstinate or to rebel against Him. Following the desires of soul in every matter amounts to worshiping the soul. Anyone who follows his soul either falls into disbelief or becomes follower of corrupt innovated worships or

beliefs (**Ahl al-bidat**) or starts to commit forbidden actions. Abu Bakr Tamistani, may Allahu ta'ala be pleased with him, says, "The fortune of not following desires of the soul is the biggest treasure of this world. Because, soul is the greatest of all veils between Allahu ta'ala and His slave". Sahl bin Abdullah Tustari [died in 283 Hijri at Basra], may Allahu ta'ala be pleased with him, says, "The best of all worships is not to follow the desires of the soul." Islam bin Yusuf Balhi, may Allahu ta'ala be pleased with him, once gave a gift to Hatam-ul-Esam, may Allahu ta'ala be pleased with him, and seeing that Hatam accepted his gift, asked him if his acceptance of the gift would constitute following the desires of his soul. In reply, Hatam told him that by accepting his gift, he made himself lowly and made him superior. Furthermore, he said, "If I wouldn't accept his gift, that would make myself superior and him lowly. And, my soul 'nafs' would've loved that!" Rasulullah, peace be upon him, at the end of a long hadith said, **"Three causes lead a person to disaster: being stingy, following desires of the soul 'nafs', and being a conceited person."** Imam al-Ghazali, may Allahu ta'ala be pleased with him, said that the veil which stops getting the help of Allahu ta'ala is self love (**Ujb**). In other words it is one's not seeing his own imperfections and seeing his worships as worthy. Jesus (Isa), peace be upon him, said to his companions, "Oh my companions! The wind put out many lights. Similarly, self love 'Ujb' also destroys many worships and annihilates their rewards."

It is reported that once Rasulullah, peace be upon him, said, **"I am very much afraid that my followers will catch two vices. They are: following the desires of the soul and forgetting about death and running after the world."** Following desires of the soul prevents one from following the orders of Islam. Forgetting the death causes one to follow desires of his soul (nafs). In another hadith, Rasulullah, peace be upon him, said, **"The existence of wisdom in a person manifests itself by his control over his soul 'nafs' and by his preparation of the things that will be beneficial after death. The sign of stupidity is one's following desires of his soul and then expecting forgiveness and mercy from Allahu ta'ala."** According to this hadith, following the desires of one's soul (**Nafs**) and then expecting forgiveness and admittance to the heaven without repentance amounts to stupidity. Expecting something without doing any action which would produce that expected result is called wishful thinking (**Tamanni**). On the other hand, expecting something after doing actions that would produce the result is called hope or expectation (**Raja**). Wishful thinking leads one into laziness. Expectation on the other hand is the cause of work and production. Desires of the soul are called fancy (**Hawa**). The soul always loves and wants harmful things that exist in its nature. The following reflects this truth very clearly:

Always be on guard against your soul.

Never trust in your soul.

It is an enemy to you,

Greater than seventy devils!

The harm caused by following desires of the soul by committing forbidden actions and disliked actions (**Makruhs**) are very obvious. The soul's wishes are all animal desires. But these animal desires are all related to the necessities of the daily affairs (**Dunya**). As long as a human being tries to satisfy these necessities, he will be delayed to prepare necessities of the hereafter. One important point should be noted by everyone is that the soul never satisfies with permissible things. As long as man satisfies all of its permissible desires, the soul will ask for more. If man keeps satisfying its demands in an increasing order, soul will keep asking more! It will never be satisfied and finally will lead man into forbidden things. Furthermore, utilizing permissible things in excess causes grief, suffering and diseases. A person who uses permissible things in

excess will become a selfish and base person who always thinks of his animal passions and pleasures.

[Imam ar-Rabbani, may Allahu ta'ala be well pleased with him, the great saint, comments on the present subject as follows, "The origin of all existing beings is Adam. Adam means nonexistence. While there were no existent in the existence besides Allahu ta'ala, He knew their existence in the nonexistent realm. In other words, things existed in His knowledge. Allahu ta'ala manifested to these Adams in His knowledge through His attributes thus caused the origin (asl) of these existent beings to become a reality. He then moved these origins (asl) into the external realm. Thus existences came into being. Present existence materialized out of nonexistence through the manifestations of His attributes. It is similar to the case of an apple seed's being the origin of an apple. In order to understand the nature of human beings, let's contemplate about the image of an object in a mirror. The image that appears in the mirror is reflection of the light come from the object. The mirror is like Adam or nonexistence in the foregoing discussion. The spirit and spiritual heart of a human being is similar to the light. The mirror is similar to the body of a human being and brightness of the mirror is similar to the soul. The origin of the soul is nonexistence or Adam, and it has no relationship to the spirit or spiritual heart." A person who follows desires of his soul always steps out of the bounds of Islam. Since animals do not possess wisdom and "Nafs", they always use when they find things they are in need of. They only escape from things that hurt them physically. Islam neither prohibits utilization of vehicles that provide a comfortable and peaceful living, nor inhibits enjoying useful worldly pleasures. Islam orders Muslims to follow the guidelines set out by the religion and wisdom for acquiring and utilizing these things. The goal of Islam is the comfortable and peaceful living of human beings in this and in the next world. Accomplishing this goal rests with following the wisdom, and abstaining from the desires of the soul. If the wisdom was not created, human beings would always follow desires of the soul and fall into turmoil. If soul did not exist, human beings could not multiply and live a civilized life. Also, without soul, human beings could not obtain rewards of struggle (**Jihad**) against the soul. Furthermore, without a soul, human beings could not rise above the grades of angels. Our Prophet, peace be upon him, said, **"If animals had known the knowledge you possess about the things that would happen in the life after death, you could not be able to find any meat to consume!"** Animals would not be able to eat or drink, therefore, lose weight and perish because of their fear of the punishments in the hereafter. If human beings did not possess soul, similar to animals, they would neither be able to eat nor drink because of the fear of the punishment, and thus would not be able to live. Continuation of daily lives of human beings depend on their nafs' ignorance (**Gaflat**) and low resistance toward the pleasures of the world (**Dunya**). The soul is like a double edge sword or it is like a medicine which possesses strong poisonous properties. Anyone who uses this medicine according to the prescription given by the doctor benefits from the useful properties of the medicine. Alternately, anyone who uses this medicine in an extreme fashion will perish because of the poisonous properties of the medicine. Islam does not prescribe destruction of the soul. On the contrary, it asks the soul be tamed so that it could be utilized for doing useful deeds.]

Two types of struggle (Jihad) against the soul is employed in order to prevent soul from transgressing against the guidelines set by Islam. The first one is called "Riyazat". **Riyazat** is the resistance of a human being against the temptations of his soul. This is accomplished by utilizing two means, **"Wara"** and piety (**Taqwa**). "Taqwa" means not doing forbidden actions, or in other words it is a way of living such that one does not commit forbidden actions in his daily affairs. "Wara" is much more than piety. **"Wara"** in addition to piety requires that one should

avoid utilizing permissible things beyond the bare necessities of life. The second type of struggle (**Jihad**) against the soul requires performing things that soul does not like. This is called "**Mujahada**." All the worships are "Mujahada" because soul does not like to perform worships. These two types of struggles tame the soul and mature human beings and strengthen the spirits and lead one to the way of the sincere ones (**Siddiqs**), the martyrs (**Shahids**) and the pious (**Salih**). Allahu ta'ala is not in need of the worships of His creatures. Transgression of His creatures does not harm Him in any way. He ordered these aforementioned things in order to tame the soul and in order to make a struggle against the soul.

If human beings did not possess soul, they would not be humans any more and they would possess the quality of angelhood. But, human beings' body is in need of many things. For example, it is necessary to eat, drink, sleep, and rest. There is no doubt that a cavalryman cannot survive without a horse. Therefore, he takes care of his horse. Similarly, a human being cannot function without a body. Thus, he must also take care of his body. Worships are accomplished through bodies. Once, someone told our Prophet, peace be upon him, that such and such a person was performing "Salat" worship continuously throughout the night without sleeping. He replied, **"Most precious worships are the ones which are done on a continuous basis even if they are not much in quantity."** Worships which are done on a continuous basis cause a person to become a steady worshiper.

Performing worships means intending and following the orders of the divine law. The commandments and prohibitions given by Allahu ta'ala are called "Shari'at" or "Ahkam al-ilahiyya" or divine rules. Commandments are called "Farz" and prohibitions are called "Haram". It is reported that our Prophet said, **"Perform worships as much as you can endure. Worships performed with joy and pleasure are most valuable."** A well rested person can perform worships with joy and pleasure. Alternately, performing things while body or mind is tired cause boredom. One should do permissible things once in a while in order to regenerate a cheerful and restful attitude and get rid of tiredness. Imam al-Ghazali, may Allahu ta'ala be pleased with him, says, "The body gets tired and does not want to move when one is consumed in excessive worshipping. At such instances one should comfort the body by either sleeping or reading the life stories of pious Muslims or by permissible entertainment. Doing these actions is better than worshipping without real desire." The purpose of worshipping is two folds. The first one is to make struggle "mujahada" in order to tame the soul. The second one is to comfort the heart and bring increased desire of love of Allahu ta'ala to the heart. In one hadith, Rasulullah, peace be upon him, said, **"Salat worship protects one from committing lowly and ugly actions."** This protection can only be obtained by performing the "Salat" worship with strong desire and joy. Obtaining this strong desire and joy requires to satisfy the permissible desires of the soul as much as necessary. Following these guidelines would be obedience to Islam. Permissible things that promote other worships to be performed turn out to be worships themselves. For example, the hadith **"The sleep of a scholar is better than the worship of an ignorant"** is a good proof for our argument on this subject. Performing midnight prayer while one is sleepy is "maquh." One should pray it with joy after one gets rid of sleepiness. The prayers which are done in a sleepy condition would be improper.

[One should not be misguided by the above writings to suppose that one could quit performing worships because one is tired of performing them. That type of meaning is not intended and cannot be driven from these writings. The intended meaning is such that when one completely devotes one's self to worships all the time, at some instance, due to prolonged worshipping, one's soul might not be able to cope with such loads. Since one's spirit is strong and controls the soul

and still wants to continue worshipping, the soul cannot disobey the spirit and thus performs the worships without a real desire. Above-mentioned writings refer to such circumstances we have just described and say that one should not force the soul but instead should give it a break by postponing these extra supererogatory worships. Nowhere in these writings is there any indication to the effect that the performance of the worships can be stopped all together. Not performing obligatory worships without legitimate excuse constitutes grave sin and is forbidden and their performance at a later time becomes obligatory. Any obligatory worship such as "Five daily salat prayers" and fasting that is not performed during the prescribed time has to be performed at a later time. Not performing "Wajib prayers" at their due times also necessitates performing them at a later time, i.e. it becomes "**Wajib**" to perform them at a later time. One who does not perform **Sunnats** of our prophet will be missing their rewards. If one does not perform **Sunnat** of our prophet without any real excuse, he will not obtain the intercession (**Shafa'at**) peculiar to those **Sunnats**. Being tired or not having desire and joy of performing the worships cannot be legitimate excuses for postponing performance of the obligatory worships from their usual times. One cannot spare himself from the sin and punishment of not performing the obligatory worships on their due times. The books which teach tenets of faith states that not paying attention to the rules of divine law or, not heeding whether things are obligatory (Fard) or forbidden (Haram) causes disbelief. The enemies of Islam are trying to deceive Muslim youth and harm Islam from within by saying that one may not perform worships if one wishes to. Muslim youth, in order not to be deceived by these enemies, have no alternative but study the books written by "Ahl as-sunnat scholars" and learn the obligatory worships and the forbidden actions.]

## 8- IMITATIVE BELIEF (TAQLID)

The eight malady of the heart is to imitate others who are not known to one's self closely. It is not permissible to follow teachings of someone only on the basis of his fame and celebrity or on the basis of intense propaganda which promotes his books or speeches without knowing whether he is known as an "Ahl as-sunnat scholar." One will be ruined and led to spiritual disasters if one follows someone with respect to belief and worships without investigating him from dependable "Ahl as-sunnat sources." One does not have to imitate anyone in order to be a Muslim or in order to understand the existence of Allahu ta'ala, His oneness, His power and His other attributes. Anyone who develops his mind to a level to understand knowledge of science can easily understand His existence and thus obtain belief by just contemplating. It is foolishness not to understand the existence of a creator while one sees His creation. Islam orders everyone to contemplate in this fashion and thus obtain belief. Pious persons (Salaf as-salihin) who lived in the first few centuries following the time of our Prophet conveyed us that we should believe by contemplating. Some of the deviated persons who belonged to one of the seventy-two deviated sects which sprang up after the fourth century of Islamic calendar said that one does not need to contemplate about the Creator when one sees His creation. Their deviant ideas do not carry any weight because the negative ideas generated by newcomers do not invalidate the unanimous teachings of the earlier scholars and pious Muslims. A correct belief which is acquired by just imitating parents or teachers is judged as valid even though the person who acquired in this fashion is considered a sinner on the account of his desertion of the necessary studies, i.e., his not studying and learning the scientific knowledge and thus not developing his mind to contemplate and understand the existence of Allahu ta'ala. Some others, contrarily, said that a person's lack of

scientific knowledge does not constitute sin if he is able to obtain belief from his parents or by reading books or by contemplating.

Everyone should select one of those scholars, who are at the level of making binding decisions (**Ijtihad**) regarding the religious issues, and imitate him in all of his affairs. "Ijtihad" means understanding the meaning of a vaguely defined information and making decisions in such circumstances where there are no clearly established commands (**Nass**) in the Qur'an or hadith with respect to the related circumstances. Verses of the Qur'an and hadiths are called "Nass." The scholars who possess the qualifications to perform binding decisions are called **Mujtahid**. No Mujtahid was raised 400 years after the migration (Hijrat) of our prophet from the city of Mecca to the city of Madina. There was no need for the "Mujtahid either. Because, Allahu ta'ala and His messenger Prophet Muhammad, peace be upon him, already informed all of the decisions (**Ahkam**) or information which would be applicable to all kinds of life styles and all kinds of changes and circumstances in science and the like which would surface till the end of the world {Some people might think that how could this ever be possible. How could they ever write about things that would surface till the end of the world. The important point to understand is that they instituted general rules which could be used by future scholars to apply to newly surfaced problems of their times.} The "Mujtahids" understood this information and explained it to others. The scholars who came later on learned how these decisions and information can be applied to new circumstances and recorded them in interpretation (**Tafsir**) and religious law books (**Fiqh**). These types of scholars are called renewers (**Mujaddid**). They will exist till the end of the world. It is understood that those who propose the necessity of modifying the religion by adding new things to "Nass" are enemies of Islam. They assert phrases like, "Scientific medium has changed. We are facing new happenings. Religious men should gather and write new interpretations. New decisions (**Ijtihad**) should be performed" are enemies of Islam. They are disbelievers (**Zindiqs**). [Britons are the most harmful enemies of Islam. Please read the book Confessions of a British Spy which is published by Waqf Ikhlas.] While one is following one of the true four school of thought (**Madhhab**), as long as there is no necessity to follow another school of thought, one should adhere to the school of thought he has been following. But, if there is a difficulty regarding performing a specific case or if one cannot perform a deed according to his school of thought because of his own circumstances, in that instance, one can follow another school of thought in which it is permissible to do that specific case or deed. But there is a caveat in this. One is not allowed to collect the easy decisions (**Talfik**) of the four schools of thought in order to perform a deed or worship. Any deed or worship done in this manner would not be an acceptable (valid) worship. After the fourth century of Islamic calendar no capable person (Mutlaq Mujtahid) who can make independent religious decisions by utilizing comparative methodology (**Kiyas**) was raised. Thus, it would not be permissible to follow any scholar who lived after the fourth century of Islamic calendar or any "Madhhab" beyond the four established "Madhhabs". In order to learn Islamic knowledge in accordance with one of the well known four school of thought (**Madhhab**) of the scholars who lived before the fourth century, one should read the religious law books advised unanimously by the scholars of that school of thought. One should not try to attempt to learn any religious knowledge from the books or speeches of those who are not confirmed by true "Ahl as-sunnat scholars". It is not permissible to perform worships according to any arbitrary religious book in the market. One should not follow the books or speeches of persons that are not following "Ahl as-sunnat." The following religious (**Fatwa**) books of the "Hanafi madhhab" are widely accepted and dependable: Kadihan, Haniyya, Hulasa, Bazzaziyya, Zahiriyya and [Ibn al-Abidin.] The book Muhtasar al-Khalil is written according to

"Maliki madhhab", the book Al Anwar li-a'mali abrar is written according to "Shafi'i madhhab". The book Al fikh-u alal-madhhab-il-arba'a is written according to four schools of thought (**Madhhabs**). All of these books are correct and dependable. The knowledge of worships and judgements (**Ahkam**) cannot be derived easily from the hadith books alone. "**Ahkam**" means things that are judged to be permissible (**Halal**) or prohibited (**Haram**). The best dependable hadith books are Sahih al-Bukhari, Sahih al-Muslim and other four hadith books which are called Kutub al-Sitta.

The most valuable book which explains sufism (Tariqat) is the Masnawi of the great sufi master Mawlana Jalal-ad-din Rumi, may Allahu ta'ala be pleased with him. [The most valuable book which explains both the "tariqat" and the "Shari'at" is the book Maktubat written by great sufi master imam ar-Rabbani, may Allahu ta'ala be pleased with him.]

It is not permissible (**Jaiz**) to perform worships according to the books or speeches of a person who appears to be a scholar or a religious man. One should read "Ilm al-hal" books that teach the basics of Islam which are narrated and translated from the above mentioned widely accepted and dependable books. One would be lead into disasters in this and the next life if one reads books (**e.g. ilm al-hal or tafsir books**) which are not narrated from the above mentioned valuable sources but instead written according to the self interpretation of its author.

The next grave sin after the disbelief is to have innovations in belief (**Bidat Itiqad**). The opposite of the corrupt bidat belief is the "Ahl as-sunnat wal Jama'at Belief". The most valuable worship and the highest of all virtues after having belief in Allahu ta'ala is the possession of "Ahl as-sunnat belief". The meaning of "Ahl as-sunnat" is as follows: One's belief, words, worships, and every kinds of interactions with other human beings being has to be in accord with the ways (**Sunnat**) of our Prophet Muhammad, peace be upon him, and in accord with the ways taught unanimously by his companions (**Ashab al-kiram**) and the followers (**Tabi'in**) of the companions and their followers (**Taba at-Tabi'in**). One should learn their ways by reading the religious books (**Fiqh and Ilm al-hal**). The real Muslims are defined as the ones who follow their path. Many Muslims departed from the ways of these great people by following their own souls, their little intellect, their short sighted views as well as following the scientific information of their times instead of following the way of "Ahl as-sunnat" and became followers of the wrong path (**Ahl al-Bidat**).

## 9- HYPOCRISY (RIYA)

### KEYWORDS :

**Amr al-maruf**: ordering to do good actions, i.e., commanding others to obey Allah's commandments.

The ninth malady of the heart is hypocrisy (**Riya**). "Riya" means to present something in a manner opposite to its true nature. In short, it means pretension, i.e., one performs deeds for the next world to impress the idea on others that he is really a pious person with earnest desire of the next world (**Akhirat**) while in fact he wants to attain his worldly desires and the wealth of this world. It amounts to using religion as a tool to obtain worldly riches. It also comes to mean earning the love of people by showing them his worships and deeds. [If a person whose actions and words constitute hypocrisy possesses religious knowledge, he is called a hypocrite (**Munafiq**). Alternately, if he does not possess religious knowledge, it is called "religious fanatic". Any enemy of Islam who does not possess scientific knowledge but introduces himself as such in order to preach his own ideas as scientific knowledge for the purpose of deceiving Muslims and corrupting their beliefs and religion is called scientific fanatic (**Zindiq**). Muslims



should not trust both types of fanatics.] Hypocrisy could only be permissible in the case of coercion (**Ikrah**) which is compulsory (**Mulji**). "Ikrah" means to force someone to do something which he does not want to do. If this coercion accompanies threats to kill or destroy some parts of the body, then it is called "mulji ikrah". [Tortures of the robbers or oppressors would constitute **Mulji ikrah**". At such instances, it becomes necessary to carry out their commands. Coercion through jailing or beating is called light coercion. Anyone who is faced with light coercion is not permitted to do hypocrisy (**Riya**). Opposite of hypocrisy is sincerity (**Ikhlas**). Sincerity means doing worships only for the sake of Allahu ta'ala without thinking worldly benefits. Anyone who possesses sincerity never thinks of showing his worships to others. If worships of a person who has sincerity are seen by others, that does not spoil his sincerity. In one hadith, Rasulullah, peace be upon him, communicated, **"Worship Allahu ta'ala as you are seeing Him! Though you don't see Him, He sees you!"**

Helping others in their worldly affairs in order to obtain their love and praise is hypocrisy. Hypocrisy which is done through worships is much worse than this. The hypocrisy which is done without thinking the consent of Allahu ta'ala is the worst of all of the above. Performing worships so that one may ask assistance from Allahu ta'ala for worldly affairs would not be hypocrisy. For example, performing prayer for rain, or performing "istihara" prayers for the purpose of seeking guidance from Allahu ta'ala is not hypocrisy. Some scholars also said that the following actions do not constitute hypocrisy: getting paid for being a religious leader (**Imam**), or preacher or teacher or for reciting verses of the Qur'an in order to get rid of worldly troubles like distress, sickness, or poverty. These actions contain both intentions of worships and worldly benefits. Going to pilgrimage (**Hajj**) for commercial business purpose also does not constitute hypocrisy. If these actions did not include intention of worshipping at all then they become hypocrisy. If the intention of worshipping outweighs other intentions then one will also get reward for them. Showing one's worships to others in order to promote desire of doing them or in order to teach them also does not constitute hypocrisy. It even becomes a very good deed and one will earn much rewards for doing so. Fasting during the "Ramadan" month does not constitute hypocrisy. If one starts out to do "salat" prayers for the sake of Allahu ta'ala but later on sinks into hypocrisy, that later materialized hypocrisy will not harm that person. Obligatory (**Fard**) prayers performed with hypocrisy will still be acceptable (**Sahih**), and one's duty of doing them will be counted as accomplished but one will not get rewards for them. It is not permissible (jaiz) to slaughter an animal for the sake of Allahu ta'ala while one's true intention is to obtain his meat supply. It is also not permissible (jaiz) to slaughter an animal with both intentions, i.e., for Allahu ta'ala and for a man. Any animal not slaughtered for the sake of Allahu ta'ala but slaughtered for the sake of a person returning from the holy war or from the pilgrimage (**Hajj**) or in order to give a warm welcome to a leader will be a carcass. Slaughtering or eating its meat is forbidden. It is not permissible to give up performance of worships because of the fear of hypocrisy. If one starts to perform "salat" prayer for the sake of Allahu ta'ala but one only thinks of worldly affairs until one finishes the "salat" prayer, the prayer will be acceptable (**Sahih**). Dressing in a manner which would cause wide spread talk in the community would be hypocrisy. Religious persons should wear clean and valuable dresses because people look for their appearances. For this reason it is **Sunnat** for religious leaders (**Imams**) to dress pricey and precious clothing during the Friday (**Juma**) and religious holidays (**Iyd**).

Writing books, preaching or giving advice to others with the intention of becoming famous is also hypocrisy. Preaching means ordering to do good actions (**Amr al-maruf**) and ordering not to do the prohibited actions (**Nahy al-munkar**). Learning and studying for the purpose of

winning arguments or to be seen superior to others or for boasting also constitutes hypocrisy. Studying knowledge in order to gain worldly possessions or ranks also constitutes hypocrisy. Hypocrisy (**Riya**) is forbidden (**Haram**). The knowledge which is gained for the sake of Allahu ta'ala increases one's sense of fear of Allahu ta'ala. It causes one to see his own defects and causes one to be protected against the deceits of the devil. Religious men who use their knowledge as a vehicle to gain worldly possessions or ranks are called evil religious persons (**Ulama as-su**). Their destination is hell. Performing worships by observing their detail to the **Sunnat** while one is at the presence of others but on the other hand, performing the same worships by not observing to the detail of the **Sunnat** while one is alone constitutes hypocrisy. In "Hanafi" school of thought, performing worships through the body, e.g., reading Qur'an or "mawlid", or making remembrance (**Dhikr**) or prayer (**Dua**), or performing pilgrimage (**Hajj**), "salat" prayer, fasting, and obligatory almsgiving (**Zakat**) in order to give the resultant rewards (**Thawabs**) to the soul of a dead or living person is permissible (**Jaiz**). Doing these worships by bargaining or negotiating a price for them and getting paid for them is not permissible (**not Jaiz**). What is important in this matter is the intention. One may perform these worships only for the sake of Allahu ta'ala and accept the given gift. In "Shafi'i" and "Maliki" schools of thought it is permissible to perform worships which are done through wealth, like almsgiving (**Sadaqa**), pilgrimage (**Hajj**) or obligatory almsgiving, in order to give their rewards to others. But, it is not permissible to perform worships which are done through the body, like "salat", fasting or reading Qur'an in order to gift their rewards to others. In one hadith, Rasulullah, peace be upon him, said, **"If a traveler who is passing through the graveyard reads eleven 'surah al-Ikhlās' and gifts their rewards (Thawabs) to the souls of the persons who are buried in the graveyard, the traveler will be given as many rewards as the number of dead persons in the graveyard."** A person who follows Hanafi school of thought will gift the rewards earned by reading the eleven Ikhlas to their souls. A person who follows Shafi'i or Maliki school of thought will make "dua" for their forgiveness.

In order for worships to be acceptable (**Sahih**) their intention has to be done for the sake of Allahu ta'ala. Intention is formed through the heart. Just saying through the lips does not constitute intention. According to some scholars it is permissible to intent simultaneously through the heart and by repeating through the lips. If the intention in the heart is different from what is said through the lips, the intention in the heart will be void. The only exception to this rule is the case of taking an oath. The sayings or whatever comes out of the mouth in the case of the oath is valid. There is no information or any hadith which teaches us that the intention can be done through repeating with the tongue. None of the religious leaders (**Imams**) of the four schools of thought said so. The meaning of intention is not just to remember through the heart what worship one is intending to do. Its real meaning is the desire of doing that worship for the sake of Allahu ta'ala. Intention is formed when one is initiating a worship. If one, for example, intends to do a worship one day before he actually carries out that worship, such an intention is not accepted. That would be called a desire or promise but not an intention. In "Hanafi" school of thought, the time of intention for performing fasting starts with the prior day's sunset and lasts through the time of "dahwa-i kubra" of the day of fasting {Time of 'dahwa-i kubra' is one hour before the midday.}

Sometimes not performing a "mubah action" (e.g. an action neither commanded nor prohibited by the "Shari'at"), in order to save others from committing sin, is a better act. This rule does not apply to "Sunnats" and "Mustahabs". In other words, skipping performance of the **Sunnats** or **Mustahabs** in order to save people from committing sin are not permissible (**Jaiz**). For example,

it would not be proper not to perform the following actions so that the people would not commit backbiting: to wear head cover (**Turban**), to use "Miswak", to ride a donkey or to walk around bare headed. "Miswak" is a piece of shoot cut from a "Miswak", olive or mulberry tree. It is as long as the span of the right hand and as thick as a finger. It is also permissible (**Jaiz**) for women to chew gum instead of using "Miswak". Anyone who is not able to find a "miswak" should rub his thumb and first fingers to his teeth. Bishr al-Hafi, may Allahu ta'ala be pleased with him, used to walk around without wearing a head cover.

One's not committing a sin while he is capable of doing so is either due to his fear of Allahu ta'ala in his heart or due to his fear of shame of others or due to his fear of setting a bad example, i.e., if he does it, others may start doing it too. The sign of one's not committing the sin because of the fear of Allahu ta'ala is that one does not commit the same sin while one is alone and not seen by anyone. The meaning of having shame (**Haya**) is one's being afraid of the ill-talk of the people, e.g., if one commits that sin, people will talk about him disgracefully. Causing others committing sin is a much greater sin than committing that sin alone. The sin of others who committed that sin until doomsday will also be written to the originator of that sin. The following was said in a hadith, **"If a person hides his sin in the world, Allahu ta'ala will also hide that sin from others in the Day of Gathering (Qiyamat)."** The meaning of this hadith does not include a person who hides his sin from others in order to introduce himself as a person of "wara" but who commits that sin while he is alone. That would be hypocrisy.

It is not permissible (**Jaiz**) to have shame from one's showing his worships to others. Shame means not to show one's sin or faults to others. For this reason, it is not permissible (**Jaiz**) to have shame from preaching or ordering to do good (**Amr al-maruf**) and ordering not to commit evil or forbidden actions (**Nahy al-munkar**) [or writing and selling religious books or "ilm al-hal" books.] Also, it is not permissible to be ashamed of acting as religious leaders ("imam" or "muazzin") or reciting Qur'an or "mawlid". The meaning of "Haya" in the hadith, **"'Haya' is part of belief 'iman'"** is that one should be ashamed of committing evil and sin in front of others. A believer (**Mumin**) first of all should be ashamed of Allahu ta'ala. Hence, he should perform his worships regularly and with sincerity. Once, one of the scholars of the city of Bukhara {a city in the central Asia} witnessed that the children of the ruler (**Sultan**) were playing an unpleasant game on the street. He hit the children with his staff. Children ran away and complained to their father. The ruler called the scholar to his presence and asked him if he does not know that anyone who opposes the ruler will be jailed. The scholar answered him by saying that if he does not know anyone who opposes "Rahman" (Allahu ta'ala) will go to hell. The ruler asked him how he got the authority to make **"Amr al-maruf"**. The scholar replied by asking him as to who appointed him as ruler. The ruler answered by saying that the Caliph appointed him as ruler. Then, the scholar responded by saying that Lord of Caliph appointed him for doing **Amr al-maruf**. The ruler said to him that he is giving him the authority for doing **Amr al-maruf** in the city of Bukhara. At that time the scholar answered back by saying that in that case he is resigning from that duty. The ruler said to him that he was surprised by his rejection, and said to him: "First of all, you have said that you were doing **Amr al-maruf** without permission. When I give you permission then you turned around and rejected it. What kind of business is this?" The scholar answered, "You may give permission now but later on when you don't like my actions you will be taking that permission back. But, when my Lord gives me the duty to do **Amr al-maruf**, no one can take away that authority." The ruler was pleased with his answer and told him that whatever he wishes will be granted. The scholar told him that he wished to have his youth back. The ruler said to him that he could not do that. The scholar said to

him that he should write an order to the chief angel Michael (**Malik**), who is in charge of the angels of hell, that he should not put him into hell. The ruler answered back by saying that he could not fulfill that wish also. The scholar answered back by saying that he has such a **"Sultan"** that he asks Him everything he needs and He always grants his wishes. He never says anything that he could not fulfill this or that wish. The ruler asked him that he should include him in his prayers and let him go.

Following hadiths communicate: **"Those who pray their 'salat' prayers beautifully while they are among others in order to boast and then do not pray the same way while they are alone would be insulting Allahu ta'ala,"** and **"I am most afraid of a thing which you may get caught, that is, 'shirk al-asgari', i.e., small 'shirk' or in other words it is hypocrisy 'Riya',"** and **"To those who perform their prayers with hypocrisy 'Riya' in this world, will be said in the Day of Gathering 'Qiyamat': Oh evil man! There is no reward for you today. Whomever you prayed for during your worldly life go back and ask reward from them,"** and **"Allahu ta'ala says: I do not have any partner 'Sharik'. Whoever shows partner to Me should seek his rewards from him. Perform your prayers with sincerity! Allahu ta'ala accepts prayers done with sincerity."** The purpose of worships is to obtain the consent of Allahu ta'ala. Any worship carried out for the purpose of gaining someone's favor or love would constitute worshipping to him. We are ordered to perform our worships only for the sake of Allahu ta'ala. A hadith communicates, **"Allahu ta'ala will be consent with anyone who believes in the oneness of Allahu ta'ala and who performs his 'salat' and obligatory almsgiving 'Zakat' with sincerity."** Rasulullah, peace be upon him, told Muaz bin Jabal before he sent him to Yaman as a governor: **"Perform your prayers with sincerity. Any worship which is done with sincerity, even if it is not much in quantity, would be sufficient for you in the Day of Gathering 'Qiyamat',"** and **"Congratulations to those who perform their worships with sincerity. They are the stars of guidance 'Hidayat'. They annihilate the darkness caused by instigations 'fitnas',"** and **"Worldly things that are forbidden by 'Shari'at' are accursed. Only those things that are done for the sake of Allahu ta'ala are valuable."** Worldly possessions are transitory and their life span is very short. Trying to obtain them by sacrificing one's religion is stupidity. All men are incompetent (**Ajiz**). Unless Allahu ta'ala decrees, no one can do any favor or harm to any other person. Allahu ta'ala is sufficient for human beings.

One should have fear (**Khavf**) of Allahu ta'ala as well as hope of His mercy. The hope (**Raja**) should exceed the fear. Anyone having this right mixture of states will derive great pleasure from his worships. Some scholars stated that youngsters should have more fear than hope and the elders should have more hope and expectation than fear. Sick persons should have more hope and expectation (**Raja**). It is not permissible to have one without the other, i.e., have hope without having fear or have fear without having hope. The first one comes to mean guaranteeing which can never be true and the second one comes to mean losing one's hope. But losing one's hope also is not permitted by Islam. In one hadith al-qudsi, Allahu ta'ala communicates to His beloved Prophet Muhammad, peace be upon him, **"I will meet my servant the way he thinks of Me."** Also, 53rd verse of the chapter of Zumar of the Qur'an communicates, **"Allah forgives all sin of His servants. He is the Forgiver and Merciful."** These communications tell us that the hope of Mercy should be more than the fear. On the other hand, the hadiths **"Who cries because of the fear of Allahu ta'ala will not go to hell,"** and **"If you would know what I know, you would laugh less and cry much."** inform us that the fear should be more than hope.

## 10- WORLDLY AMBITIONS (TUL-I AMAL)

The tenth of the diseases of the heart is worldly ambitions (**Tul-i amal**). It means one wants and desires a long life so that he may derive all the pleasures, joys and enjoyment. Desiring a long life for the purpose of performing worships is not considered as worldly ambitions. Those who have worldly ambitions would not perform their worships on their due times. They also stop making repentance. Their hearts are hardened. They don't remember death. Preaching and advice does not show any effect on them. Following hadiths communicate: **"Remember often the things that will put an end to pleasures,"** and **"If animals would know what you know about the happenings of life after death, you couldn't find any well fed animal,"** and **"Anyone who remembers death constantly day and night will accompany martyrs in the Day of Gathering 'Qiyamat'."** A person who has worldly ambitions (**Tul-i Amal**) always thinks of how to obtain worldly possessions and ranks and wastes his life to obtain them. He forgets about the next world and preoccupies himself with pleasures and enjoyments. Striving to earn enough money to obtain food stuffs which are necessary to support one's family members for a duration of one year is not considered as "tul-i amal". This one year's of food is called "Hawayij-i asliyya" and is considered among the things that are necessary to support life. Therefore, it is not included for the calculation of "Nisab" for obligatory almsgiving. Anyone having only this much of money would not be considered rich. A bachelor who does not have this much of money may store 40 days' of food stuff. Storing more than this amount causes him to lose his trust (**Tawakkul**) in Allahu ta'ala. Following was communicated in the hadiths, **"The best among the human beings is the one who lives a long life and performs good deeds,"** and **"The worst among the human beings is the one who lives a long life and performs evil deeds,"** and **"Do not wish or ask to die. The punishments of the grave are very severe. Living a long life by obeying the laws of Islam is a great happiness."** and **"The hair of a human being, which becomes white while the owner of those hair ages in the way of Islam, will be lights 'Nurs' on the Day of Gathering 'Qiyamat'."**

What causes worldly ambitions is one's love and attachment to the worldly pleasures and one's abandonment of the thought of death and finally one's being deceived by his false trust in youth and health. One should annihilate these causes in order to get rid of the worldly ambitions. The death might come at any moment and health or youth cannot stop the forthcoming death. According to the statistics death among the youngsters are greater than death among the older ones. It is often seen that many of the sick people recover while many of the healthy person dies away quickly with no apparent reason. One should learn about the disastrous effects of having worldly ambitions and benefits of remembrance of death. In one hadith, Rasulullah, peace be upon him, said, **"Remember death often! Remembrance of death holds one back from sinning and also holds one back from doing those actions which would be harmful for the life after death."** One of the companions, Bara bin Azib, may Allahu ta'ala be well pleased with him, said, "We carried some dead person's body to the cemetery. Rasulullah, peace be upon him, sat down by the grave and started to cry and tears started to drop on the soil then he said, **'Oh my brothers! All of you get ready for this.'**" Umar bin Abdulaziz, may Allahu ta'ala be well pleased with him, upon seeing a scholar, asked advice. The scholar said, "You are Caliph now. Therefore, you can order others but, soon you will die!" Caliph Abdulaziz asked him for more advice. The scholar then said, "All of your ancestors up to first man and prophet Adam, peace be upon him, experienced the taste of death. Now, its your turn." Caliph cried for a long time. Following hadiths communicate, **"Death is a good advice giver. Anyone who wants wealth of the world should tell himself to have belief in destiny ('Qada' and 'Qadar')"** and **"The**

smartest among the human beings is the one who remembers death often. A person who remembers death often will be honorable in this world and have ranks in the next life," and "One should be ashamed of Allahu ta'ala. One should not waste his time by gathering things that will be left to others. One should not strive to obtain things that are not possible for him to obtain. One should not occupy one's life to construct extra buildings beyond one's needs," and "One should not built his house with construction materials which are obtained by forbidden 'Haram' means. Doing so will cause destruction of his religion and his worldly life." When Rasulullah, peace be upon him, heard that his beloved friend Usama bin Zayd, may Allahu ta'ala be pleased with him, bought a slave for hundred gold and will pay for it thirty days later, he said, "Weren't you surprised with this? Usama became a man of 'tul-i amal'." It is permissible (Jaiz) to purchase one's life necessities by credit. In another hadith Rasulullah, peace be upon him, said, "Anyone who wants to enter Paradise should not have worldly ambitions. One's busying himself with worldly occupations and business should not make him forget about the death. One should be ashamed of Allahu ta'ala while committing prohibited actions 'Harams'." It is forbidden for one to desire a long life with the intention of experiencing forbidden pleasures. Even though it is not forbidden to have worldly ambitions "Tul-i amal" in order to enjoy the permissible pleasures of life, still, it is not a good aspiration. One should not desire to live a long life but instead should desire a healthy and happy life.

## 11- USING FORBIDDEN MEANS TO OBTAIN WORLDLIES ( TAMA )

The eleventh of the maladies of the heart is "Tama". Seeking to fulfill worldly pleasures through forbidden means is called "Tama". The worst kind of **"Tama"** is expecting things from human beings. Performing supererogatory prayers (**Nafila**) which causes one to have conceit and pride is "Tama". Also, performing "Mubahs" which causes one to forget about the next world is "Tama". The opposite of "Tama" is called "Tafwiz". **"Tafwiz"** means striving to obtain permissible and beneficial things and expecting that Allahu ta'ala will let one to have them. The devil tries to deceive human beings by showing hypocrisy as sincerity and "Tama" as "Tafwiz". Allahu ta'ala appointed an angel for the heart of each human being. This angel inspires good thoughts (**Ilham**) to that human being. The devil on the other hand conveys evil suggestions (**Waswasa**) to the heart of men. Anyone who consumes permissible (Halal) food stuff can discriminate between good inspirations (**Ilham**) and evil suggestions. Conversely, anyone who consumes forbidden (Haram) food stuff will not be able to distinguish between the two. The soul of a human being also conveys evil thoughts or suggestions or desires to his heart. These thoughts or desires are called **"Hawa"**. Inspirations and evil suggestions are not continuous but the desires (**Hawa**) are continuous and furthermore they increase as time passes. Evil suggestions diminish and finally disappears through prayer and remembrance (**Dhikr**). The desires of soul could only decrease and finally disappear through strong self-fight (**Mujahada**). The devil is like a dog. It runs away when it is chased but comes back later on from another direction. The soul is like a tiger. Its attacks could only be stopped by its demise. The devil which gives evil suggestions to human beings is called "Hannas". If a human being does not follow an evil suggestion of the devil, the devil gives up that suggestion and starts with another one. The soul always wants to do destructive and evil things. Devil in order to stop the accomplishment of a very useful and beneficial deed advises men to do a less useful deed. In order to lead one into a grave sin, it advises doing a small good deed. The small good deed which is accomplished upon the suggestion of the devil tastes very sweet for that man and he wants to

do it in a hurry. For this reason, Rasulullah, peace be upon him, said **"Acting in a hurry is due following the suggestions of the devil. Following five things are exceptions to that rule: hurrying while marrying one's daughter, hurrying while paying back one's debt, hurrying while making preparation for the burial of the deceased, hurrying to feed a guest, and hurrying in repentance upon committing a sin."** The following hadith which is written in the section "We should not postpone performance of salat prayer from its early time" in the book *Ashilat-ul-lamat* communicates, **"Oh Ali! Do not postpone the following three things! Perform the 'salat' prayer in its early due time! Perform the 'salat' prayer for the dead immediately when it is ready! Marry a girl or widow immediately when someone with proper qualifications asks to marry them."** The phrase "with proper qualifications" in this hadith refers to a man who performs his "salat" prayers, who doesn't commit sin and who earns his money by permissible means. The good things that are inspired by an angel will be carried out with the fear of Allahu ta'ala without rushing and by thinking its final objective. In one hadith, Rasulullah, peace be upon him, said, **"An inspiration which comes through an angel would be compatible with Islam. The evil suggestions 'Waswasas' which are conveyed by the devil cause one to depart from Islam."** One should strive to do the inspired things (**Ilham**) and fight (**Jihad**) against his soul and devil in order not to carry out the evil suggestion. Any person who follows the advice of his soul also follows the evil suggestions of the devil. Alternately, it becomes very easy to carry out the good thoughts or inspiration of an angel (**Ilham**) for those who do not follow the desires (**Hawa**) of their souls. In one hadith, Rasulullah, peace be upon him, said, **"The devil gives evil suggestions 'waswasa' to the heart. When the name of Allah is remembered, i.e., 'Dhikr' repeated, it runs away. When it is not remembered, it keeps on its suggestions."** [This hadith also shows us that it is necessary to perform remembrance (**Dhikr**).] The thing which is remembered in the heart could be either an evil suggestion of the devil or an inspiration of an angel. One may try to sort it out by looking whether it is compatible with Islam or not. If one is not able to determine whether it is an evil suggestion or a good inspiration, one should ask to a pious scholar. One should never ask to those pseudo scholars who trade their religion for money and for worldly ranks. One may also ask to a real, devoted "Shaikh" or a perfect spiritual guide (**Murshid al-kamil**) whose teachers are all famous well known and devoted perfect spiritual guides themselves and their spiritual link like an unbroken chain reaches up to Rasulullah, peace be upon him. The friends of Allahu ta'ala who are called **"Qutb al-Madar"**, even though they are very few in number, will always exist until the time of doomsday. Leader of enlightenment (**Qutb al-irshad**) who is an Islamic scholar and a perfect spiritual guide does not exist at all times at many places. They come to existence from time to time in order to enlighten the darkened spirits. One should not presume that those pseudo leaders (fake shaikhs) that exist everywhere at all times are like those real perfect spiritual guides. One should be very careful so that one will not be tricked by one of these pseudo leaders (**Fake shaikhs**) and lose his worldly and other worldly happiness. The things that are remembered in the heart will taste very bitter to the soul if they are compatible with Islam or if they are an advice given by an angel. Alternately, if the soul finds them very sweet and one wants to do them in a hurry, then let it be known that they come from the devil and they are evil suggestions .

The devil has many tricks. Ten of them are famous:

First one: the devil says to a person that Allahu ta'ala does not need worships. One should remember the 62nd verse of the chapter "Baqara" of the Qur'an which states, **"Good deeds benefit to the performer of that good deeds."**;



Second one: the devil says to a person that Allahu ta'ala is Compassionate and Gracious therefore will forgive you and let you enter heaven. One should remember the thirty-third verse of the chapter Lukman of the Qur'an which states, **"Do not be swayed by the Graciousness of Allah,"** and 63rd verse of the chapter "Maryam" of the Qur'an which states, **"We will allow into the Heaven only those who have the fear of Allah in their hearts."**

Third one: the devil tells one that his worships or deeds are all defective and smeared with hypocrisy therefore, he cannot be an Allah-fearing person. Allahu ta'ala in the chapter Maida of the Qur'an says, **"Allah only accepts the worships of the people who have the fear of Allah in thier hearts."** Thus, his worships will not be accepted and he is doing all these for nothing and he is suffering like an animal which is beaten up by its owner for nothing. One should respond to devil by saying that he is doing his worships in order to avoid the punishments and in order to obey to the orders of Allahu ta'ala. And that his duty is to comply with what one is ordered, and that whether the performed worships will be accepted or not is the business of Allahu ta'ala, and that it is guaranteed that the worships which are carried out by observing its rules and its **"Fards"** will be accepted. Not performing obligatory duties is grave sin. One should perform obligatory duties in order not to commit the grave sin. In one hadith, Rasulullah, peace be upon him, said, **"Anyone who has any intelligence will not follow desires of his soul and will perform worships. Alternately, stupids will follow desires of their souls and then expect mercy of Allahu ta'ala."** The things that are necessary for the next world should be prepared in this transitory world.

Fourth one: the devil tries to stop a person from performing worships by saying to him that he should put his efforts now to earn money while he is young. Later, after obtaining a comfortable living standard for himself he could perform the worships. One should answer the devil by saying that no one knows when one will pass away. Everyone's time of death was determined by Allahu ta'ala in eternal past. One's death may be very near therefore, one must perform the worships immediately at their due times. In one hadith, Rasulullah, peace be upon him, said, **"Halakal-musawwifun"** which means that those who leave today's work to tomorrow are the losers.

Fifth one: when the devil cannot stop a person from performing his worships, it will tell him, "Hurry up! Don't delay the salat prayer!", or "Don't be late!" By doing so, it tries to prevent him from performing his worships according to their proper rules (**Fards**). One should answer the devil by saying that there are only a few obligatory prayers. Therefore, one should perform them by observing all of its proper conditions. One should go further and tell the devil that even performing non-obligatory prayers (**Nafila**) by observing their proper conditions in lesser amounts is better than performing much prayers without observing their proper conditions.

Sixth one: the devil tries one to commit hypocrisy by suggesting to him that he should perform his prayers in such a beautiful way so that everyone should see and appreciate how beautiful they are. One should answer these suggestions by saying that no one is capable of doing any goodness or harm to one's self. Since this is the case, doing any goodness or harm to others is out of question. Expecting such a behavior from that kind of persons would be absurd. Only Allahu ta'ala can give goodness or harm to the people. Thus, Allah's seeing his prayers is good enough for him.

Seventh one: when the devil realizes that it can't stop a person from performing his worships, it will suggest self-admiration of his worships. The devil will tell him how smart and alert he is as well as tell him that while everyone is unaware of the reality, he is performing worships. One should answer it by saying that the intelligence, alertness and awareness are not coming from

himself but they are a favor of Allahu ta'ala. If Allahu ta'ala wouldn't favor him with these, he wouldn't be able to perform any prayers.

Eight one: the devil wants to promote secret hypocrisy in a person by suggesting to him that he should perform his prayers secretly so that Allahu ta'ala would place his love and honor into the hearts of others. A person who receives this types of suggestions should answer devil by saying, "I am a slave of Allahu ta'ala and He is my owner. He may either accept my prayers or reject it. It is not my business whether or not He places my love into the hearts of others."

Ninth one: the devil suggests to a person by saying, "Why one should perform the prayers? It is already determined in eternal past whether a person will be a happy person (**Said**) who will be delivered to heaven or an unfortunate person (**Shaki**) who will be delivered to hell. Hence, whoever is a happy person, his wrong doings will be forgiven when he commits sin by not performing the worships and he will still go to heaven. A person who is determined as an unfortunate person in eternal past will surely go to hell regardless of how much worship he performs. Thus, do not tire yourself needlessly! Be comfortable!" One who receives these types of suggestions should answer back by saying, "I am a slave of Allahu ta'ala and the duty of a slave is to carry out the orders of his owner." If the devil counters by saying, "If there is a fear of punishment for not performing the worships, in that case, it becomes a necessity for a person to perform the worships. But there is no fear of punishment for the happy person." One should answer by saying, "My Lord knows everything and He does whatever He wishes. He either gives goodness or troubles whomever He chooses. No one has any right to ask Him why He does this or that." The devil has shown himself to Jesus (Isa), peace be upon him, and told him, "Are you saying that those things that are determined in eternal past will come to pass?" Jesus (Isa) replied, "Yes, certainly that is the case." Devil then said, "If that is the case, go jump from the top of the mountain if it is determined in eternal past that you will not be harmed, no harm will come to you!" Jesus (Isa) replied, "Oh, accursed one! Allahu ta'ala tests His slaves. A slave has no right to test his owner." One should say the following to himself in order to guard himself against these types of suggestions: "If it is determined in eternal past that I am one of the happy ones then it is necessary for me to perform the worships in order to increase rewards and degrees. If I am one of the unfortunate ones, I will perform the worships in order to avoid punishment for them." One should further say to himself, "Performing worships do not bring any harm to me. Allahu ta'ala is absolutely wise (**Hakim**). Therefore, it would not befit His wisdom to punish a person who performs worships for His sake. Even though not performing the worships would not harm a happy person, it will not benefit him either. Hence, how a happy person could ever prefer not to perform the worships. Anyone who has any intelligence will perform worships that are beneficial and leave out those that are harmful. If it is determined in eternal past that I will be one of the unfortunate ones, it would still be better to go to hell by obeying my Lord than going to hell as a disobedient servant. Moreover, Allahu ta'ala promised that He will place those who perform worships into heaven and punish those who do not perform worships in hell. Allahu ta'ala certainly will keep His promise. It is reported by previous scholars with unanimity that He will not violate His promise."

Allahu ta'ala creates everything through cause and effect. That is the way He operates. Only in some instances He changes His rules like miracles granted to prophets and supernatural phenomena (Karamats) granted to His beloved ones (Friends.) He communicated to us that He made the worships as a vehicle for entering the heaven. In other words, He created the blessings of heaven as a recompense for the worships. In a hadith Rasulullah, peace be upon him, said, **"No one can enter the heaven because of his performed worships."** The meaning in this

hadith does not conflict what we have just communicated in the preceding sentence because recompense is different from being a cause or being a vehicle.

Tenth one: the devil says to a person, "If it is determined in eternal past that a person will perform worships, then, that person will perform the worships. The Decree of Allahu ta'ala does not change. Human beings are forced to accept the Decree of Allahu ta'ala so that they either perform the worships or don't perform the worships according to the eternal Decree of Allahu ta'ala." These suggestions of the devil are similar to the previous suggestions. Namely, the ones who are determined as happy ones in eternal past will be able to perform worships, and it will be necessary for those who are determined as unfortunate ones in the eternal past not to perform the worships. One should reply to the deceits of the devil by saying: Even though Allahu ta'ala creates everything including the good and evil actions of human beings, He gave small amounts of will power (**Irada al-juz'iyya**) to human beings and animals. This type of will power is exercised by human beings but it cannot be asserted that human beings created these. Because, will power does not exist in the external universe (things other than human beings). It exists inside the hearts of human beings. Anything that becomes existent in the external universe is created by Allahu ta'ala. This type of activity is called "creation" or bringing into existence out of nonexistence. Allahu ta'ala's great will power (**Irada al-kulliyya**) is a force which manifests in the external universe. Allahu ta'ala made man's small will power as a means for creating his actions. Allahu ta'ala could create even without man's will power but it is His custom to create things through man's will power. Many a time seen that Allahu ta'ala creates things for His beloved ones, e.g., prophets and loved ones (**Awliya**) by changing His customs. Changing His customs for His beloved ones (Awliya) is called "Karamat."

Actions of human beings do not materialize exclusively through small will power. Every desire of human beings does not come into existence. Also, it is not the custom of Allahu ta'ala to create things without the intermediacy of the human beings' will on the subject. For this reason, human beings are not forced in their actions in any way. Human beings use their will power for something they want to do. If Allahu ta'ala also decrees it, that action materializes. The devil tries to deceive human beings by saying, "A human being performs worships if Allahu ta'ala desires it or he does not do the worships if allahu ta'ala does not desire it. Thus, he is forced in doing or not doing actions. It does not matter whether a human being works or not. The Decree 'qada and qadar' which is given in eternal past will materialize." It is true that actions of human beings materialize according to the Decree given in eternal past but, for them to materialize, human beings have to use their will power. In other words, a human being uses his option of selection and selects and wants to do a thing or chooses not to do a thing. The meaning of the eternal Decree is such that Allahu ta'ala knew with His infinite knowledge and wisdom how a person will use his small will power and decreed accordingly and has written these into the Guarded Tablet (**al-Lawh al-Mahfuz**). Since this is clearly the case, there is no problem of being forced to do anything. If someone would know what another person will do during a given day and decrees that he should perform those actions and write all his knowledge into a paper, the person who will perform those actions cannot claim that he is forced to do those actions. He cannot assert by saying, "You knew what I was going to do. You wanted me to do those actions. You even have written them into a paper. Therefore, you did all the actions I performed!," because he did all the actions by using his own will power. He did not do those actions because the other person knew them and wanted them to be performed by him and wrote them into a paper. Similarly, Allahu ta'ala's Knowledge and Decree and His writing these into the Guarded Tablet does not constitute coercion of His creatures. Allahu ta'ala knew in eternal past that a

person will do such and such an action and therefore decreed that he should do those actions and wrote them into the Guarded Tablet. His knowledge in eternal past depends on the actions that are carried out by a person by using his small will power. Also, the person's actions materialize through His Knowledge, Will and creation. If a person does not use his will power, Allahu ta'ala knows in eternal past that he will not use his will power and thus He does not decree and does not create. Which comes to mean that the knowledge depends on the known things. If human beings did not have their will power and if their actions were only created by the will of Allahu ta'ala, then one could say that human beings were forced in their actions. According to Ahl as-sunnat school of thought (Madhhab), actions of human beings are created as a result of a joint effort of the use of human beings' powers and the powers of Allahu ta'ala.

[The spiritual heart (**Qalb**) of a human being is not made of matter. It is like electric or magnetic waves. It does not occupy a space. But, its power and effect are produced on the material heart which is located on the left side of the chest of a human being. Intellect (**Aql**), soul (**Nafs**), and spirit (**Ruh**) are also similar entities like spiritual heart. These three entities are have relationships with the spiritual heart. Sense organs of a human being such as eyes, ears, nose, mouth and skin sense colors, sound, smell, taste and coldness or warmth and transmit these into the brain through the nerve system. Brain also transmits these into the spiritual heart as soon as it receives them. The wishes and desires of intellect, soul, spirit and devil are also transmitted to the spiritual heart. Spiritual heart uses its will power and makes a decision by selecting among them. It either rejects and annihilates them or accepts and relates its acceptance to the brain and the brain transmits these through action nerves to the organs. And the organs may move and perform the decided actions if Allahu ta'ala also wants and gives the power to these organs. Thus, the actions which are chosen or decided by the spiritual heart materialize.]

## 12- CONCEIT (KIBR)

### KEYWORDS:

**Amr al-maruf:** ordering to do good actions, i.e., commanding others to obey Allah's commandments.

**Nahy al-anil al-munkar:** commanding others that they should not violate Allah's commandments.

**Jihad:** struggle, fight.

The twelfth malady of the heart is conceit. Conceit is one's holding or deeming his/her self to be superior to others. Such a person feels good inside when he thinks himself to be superior to others. Self love (**Ujb**) is a feeling of superiority. In this case one does not think of himself as superior to a specific person or persons but in a generalized sense sees one's self and deeds as superior. Conceit is a very disagreeable trait and is prohibited (**Haram**). It is a sign of forgetting one's creator or Lord. Many religious men are inflicted with this disease. In one hadith, Rasulullah, peace be upon him, said, "**A person who has an atom's weight of conceit in his heart will not enter Paradise.**" The opposite of conceit is humility (**Tawazu**). It is a feeling of equality. A humble person holds himself equal with others. He does not hold himself to be either superior or inferior to others. Humility is a very valuable trait for a human being. In a hadith Rasulullah, peace be upon him, said, "**Good news for humble persons.**" A humble person does not think of himself as inferior to others. He is neither a base nor a lazy person. He earns his money by permissible (**Halal**) means and gives much to charity or as a gift to others. He establishes acquaintances with scholars or scientists. He also feels compassion toward poor

people. In the following hadiths Rasulullah, peace be upon him, said, **"A humble person who earns his money by permissible (Halal) means, who has an agreeable nature, who is very mild toward others, and who does not harm anyone else is a very beautiful person,"** and **"A person who humbles himself for the sake of Allahu ta'ala will be raised to superior ranks by Allahu ta'ala."** Treating a conceited person with equal conceited behavior is permissible (Jaiz). Allahu ta'ala is proud (Mutakabbir) toward His creatures. Allahu ta'ala has pride (Kibr). A person will earn rewards (Thawab) when he treats a conceited person with equal conceited behavior. Anyone who treats a conceited person humbly would be considered a self oppressing person. It is also permissible to be conceited toward those who deviated from the right path and toward the rich people. Responding with conceited behavior towards them is not for the purpose of showing one's superiority but for waking them up to reality. Being proud and haughty against the enemy during the war is very rewarding. This type of haughtiness is called "Huyala." When one is donating to charity, one should have a sort of conceit mixed with cheer and joy. His conceit is not directed toward the receiver but instead to despise the given property or money. It indicates that one is not a slave of property or money. In one hadith, Rasulullah, peace be upon him, said, **"The giving hand is superior to the receiving one."** Being proud toward the hypocrites or those who behave ostentatiously is also permissible (Jaiz). It is permissible to be humble toward those who are below one's rank or position but one should be careful to avoid extremes. Extreme humility is called "Tamalluk". Extreme humility is only permissible toward one's spiritual master or toward an Islamic scholar. Extreme humility (Tamalluk) is not permissible toward anybody else. It is reported in one hadith, **"Tamalluk is not a part of Islamic ethics."**

Poem:

To a teacher and medical doctor,  
Necessary to do "Tamalluk".  
One is for inner soul, the other for outwardly,  
They are servants for curing these diseases.

Among the various conceited behaviors, the worst kind is to be conceited toward Allahu ta'ala. Namrod had that character. He declared himself to be God. He threw the prophet into the fire because he was sent by Allahu ta'ala to counsel him. Pharaoh was another one of these fools. He declared his divinity in Egypt and said that he was the strong god of Egypt. Allahu ta'ala sent prophet Moses (Musa), peace be upon him, to advise him but he refused to believe and thereafter he was drowned by Allahu ta'ala in the Suez Sea. People who are similar in nature, i.e., who do not believe in the creator of the universe, are called atheists (Dahri). [People with similar atheistic characters appear in almost every century. For example, Mao and Stalin killed and tortured millions of people and destroyed religious men, Islamic scholars and books and inflicted terror and fear upon their nations. They carried out their desires by using force and after a while they were spoiled. They began to have delusions that they possessed the superior qualities possessed by the Creator and said so to others. They banned importing of Islamic literature into their country and banned reading them. They executed those who talked about religion or Allahu ta'ala. And finally, they could not protect themselves from the wrath of Allahu ta'ala and got destroyed and annihilated. They are remembered with damnation and disgust just like their historical peers who were also remembered with hatred. Some people who were brainwashed and poisoned with the harmful atheistic propaganda of Mao and Stalin assumed power in some Arab countries through trickery. These people have started to imitate these communist leaders and became cruel dictators and started to practice a regime which is harmful to Islam. They have not

taken a lesson from history, i.e., how the lives of those tyrants ended with great tragedy. They neither think about the great disasters awaiting them in this world nor do they think about the punishments of the next world.]

Many people also looked down on our Prophet Rasulullah, peace be upon him, and said, "Is this the Prophet that is sent by Allahu ta'ala?" The disbelievers of Mecca said, "It would have been better if this Qur'an has descended to one of the leaders of Mecca." This conceited behavior of disbelievers toward the great man of religion has taken place throughout the Islamic history. Such behavior by these powerless creatures, who were unaware even about the construction of their own bodies, was a declaration of war toward their Owner and Creator who is the most powerful in all respects. Once, the devil also behaved with conceit and said that he was created out of fire and Adam was created out of clay, therefore, he was superior when Allahu ta'ala ordered the angels to prostrate to Adam, peace be upon him, and thus the devil rebelled toward Allahu ta'ala. When the devil observed that the fire was giving light and was very sublime, it thought that it was superior to water and soil. In reality the real superiority is through humility, not through conceit. There will be soil in heaven and it will smell like musk. There is no fire in heaven. Fire is a means of punishment in hell. Fire in this world destroys whatever it touches but on the other hand soil is useful as a building material. Creatures live on the soil (earth). Treasures are buried under the soil. Ka'ba was built from the soil. Even though the light of fire ends the darkness of the night and brings light unto earth but the soil causes flowers and fruits to grow. Hadrat Muhammad, peace be upon him, the most superior of all created beings, resides in the earth.

In the following hadiths Rasulullah, peace be upon him, said, **"Allahu ta'ala communicates to us, being almighty (Kibriya), being superior and great (Azamat) are my attributes. I will throw those into hell without any mercy who try to share these attributes with Me,"** and **"Anyone having an atom's weight of conceit 'Kibr' in his heart will not enter the heaven."** When he was asked whether those who like to dress clean clothes and use clean shoes would be included in this category, he answered, **"Allahu ta'ala is all Gracious (Jamil) and loves those who possess grace (Jamal)"** or in other words, Allahu ta'ala loves graceful people. [People who cleanse themselves to avoid having an ugly and disgusting appearance or in order not to get a nickname for having an ugly appearance or in order to look good and beautiful are called "people having grace." The things that are necessary to support life barely are classified as "bare necessities". Using "bare necessities" in such a way to look lovely and beautiful is considered as having grace. For example, having a dress is a "necessity" of life. While everyone needs a dress to cover themselves, using the dress in such a fashion to look lovely constitutes as having grace. Ornamenting one's body, dress or the thing one uses in order to impress others or to obtain superiority over others is called "Zinat". "Zinat" are the things that are beyond the "bare necessities" (as described above) but necessary to protect one's body, health, honor or value. It is not permissible for a man to use "Zinat" under any circumstances. On the other hand, for women, it is not permissible to use "Zinat" amongst men who are strangers to them.]

Every work and act of Allahu ta'ala is beautiful. He also loves persons with beautiful morals and character. This hadith informs us that conceited people, like those other sinners, will not enter heaven without punishment. The destination for those who cannot enter heaven will be hell because there is no place other than these two in the hereafter. Anyone who has an atom's weight of belief will not reside in hell forever and will enter heaven ultimately. Anyone who has committed a grave sin without repentance for it will suffer his due punishment first if he cannot attain any intercession and then will be let into heaven. Anyone who enters heaven once will

never be thrown out of it. In the following hadiths, Rasulullah, peace be upon him, said, **"Any believer (Mumin) who was not a conceited person, who was not a deceiver, and who did not violate others' rights will enter heaven without questioning."** and **"A believer (Mumin) who violates others' rights is a blemished and defected believer."** One may borrow money in order to meet the necessities of life, but one must pay it back as soon as one has the means. The above hadith cautions against violating others' rights. These rights comprise the money one borrows without needing it or not paying it back after having the means or borrowing through illegitimate prohibited means or the money promised to be paid to the wife (Mahr money) but is not paid back yet and obligation of teaching the religious knowledge to others which one did not carry out yet. Rasulullah, peace be upon him, before his death called his son-in-law Hadrat Ali, may Allahu ta'ala be well pleased with him, and told him, **"Oh Ali! I owe money to such and such Jewish person. Pay him back!"** He had borrowed some barley from him earlier. His last request to Hadrat Ali, may Allahu ta'ala be well pleased with him, was that he should pay him back. Hadrat Abdullah bin Salam, may Allahu ta'ala be pleased with him, who was one of the leading Jewish scholars of that time, recognized the prophethood of Rasulullah, peace be upon him, by just speaking to him once and thus became Muslim. One day, he was seen carrying wood on his back. People, in the community, who saw him this way asked him why he was carrying wood on his back while he was rich and had so much money. He said he was doing in order to save his soul from conceit. If a rich man carries his own goods in order to avoid paying money to a porter, that would be lowliness (**Tazallul**). But if he does it in order to follow the **Sunnat** of our Prophet, peace be upon him, and in order to avoid carrying out the desires of his soul, it is a good action which brings rewards (**Thawab**). In one hadith, Rasulullah, peace be upon him, said, **"During the Day of Gathering (Qiyamat), Allahu ta'ala will not speak to three classes of people and will punish them very severely, these are: a fornicating old man, a lying head of state and a conceited poor man."** Abu Ubayda bin Jarrah, may Allahu ta'ala be well pleased with him, the commander of the Muslim army in Damascus, along with others around him went out to welcome Caliph Hadrat Umar. Hadrat Umar, may Allahu ta'ala be well pleased with him, and his slave were riding the camel at alternating time intervals. The time arrived for his slave to ride the camel when they were about to enter Damascus. Hadrat Umar, may Allahu ta'ala be well pleased with him, came down from the camel and let his slave ride the camel. He held the strings of the camel and walked. While he was passing by a small stream, he took off his special shoes (**Mash**) and soaked his feet in the water. Commander Hadrat Ubayda, may Allahu ta'ala be well pleased with him, seeing him doing all of these said to him, "Oh Caliph! Why are you acting this way? All the people of Damascus, especially the Byzantians are gathered here to see the leader of the Muslims. They are looking at you. They will not approve or like the way you are behaving." Hadrat Umar, may Allahu ta'ala be well pleased with him, replied, "Oh Aba Ubayda! Your expressions are very harmful for these people. These people will think from your sayings that a man gains honor by riding a camel (vehicle) or by dressing in ornamented dresses. They will not understand that a man gathers honor by being a Muslim and by worshiping. We were lowly people. [We were slaves at the hand of the Persian kings.] Allahu ta'ala honored us by making us Muslims. If we seek superiorities other than those which Allahu ta'ala gave us, Allahu ta'ala will make us lowly again, lowlier than everything else." Superiority (**Izzat**) is with Islam. Anyone who follows the ethics of Islam will be superior. Anyone who dislikes these rules and looks for superiorities in other things will be lowly. Another order of Islam is humility. Anyone who behaves humbly will be superior and will rise above others. Anyone who has pride (**Takabbur**), and haughtiness will be lowly.

In one hadith, Rasulullah, peace be upon him, said, **"On the Day of Gathering (Qiyamat), the people who were conceited in the world would be raised from their graves like small ants, lowly and disgraced. They will be small like an ant but they will be in the form of a human being. Everyone will look down upon them as lowly creatures. They will be thrown into the "Bolis" canyon of hell which is the deepest canyon of hell and which has the severest punishment of all. This canyon is called "Bolis" because the people who are thrown there will lose all their hope for ever getting out. They will be lost within the fire. When they ask for water, they will be served with the pus of the residents of hell."** Abu Hurayra, may Allahu ta'ala be well pleased with him, the governor of the city of Madina, was carrying wood on his back. Muhammad bin Ziyad, may Allahu ta'ala be well pleased with him, recognized him and said to the people around him, "Open the way for the governor!". The young people there were puzzled by the humility of the governor. In the following hadiths Rasulullah, peace be upon him, said, **"There was a conceited person among the previous communities (ummats) of the prophets who would walk around with his long dress touching the ground. His behavior offended Allahu ta'ala. He ordered the earth to swallow him."** and **"Riding a donkey, dressing wool clothes and milking a cow shows that the performer of these actions is not a conceited person."**

Conceit is caused by the following seven reasons: knowledge or religious knowledge, performing good deeds or worships, lineage, beauty, strength, property and ranks. Existence of these attributes with ignorants causes conceit in them.

Although knowledge causes conceit, its medicine is also knowledge. It is very difficult to obtain remedy for knowledge which causes conceit. Knowledge is a very valuable thing. A person who possesses knowledge thinks of himself as superior and honorable. It is more correct to say that his knowledge is not real knowledge but is in fact, ignorance. Real knowledge teaches one his weaknesses and shortcomings as well as the superiorities and greatness of Allahu ta'ala. It increases one's fear toward Allahu ta'ala and humility toward His creatures and causes him to respect the rights of others. Learning and teaching this type of knowledge is obligatory and is called "Ilm al-nafi". It causes one to perform worships only for the sake of Allahu ta'ala. The remedy for knowledge which causes conceit is to know the following two items: The first one is to know that the superiority of knowledge is relative. That is, it depends on the pure intention of the person who possesses the knowledge. One should not learn in order to become religious leaders ("Imam" or "mufti") or in order to achieve fame as a religious person. The second one is to know that one should learn in order to practice according to that knowledge and in order to teach others and one should perform these only for the sake of Allahu ta'ala. The sheer knowledge which does not accompany practice (**Amal**) or sincerity (**Ikhlas**) is harmful. In a hadith, Rasulullah, peace be upon him, said, **"The possessor of the knowledge who learns not for the sake of Allahu ta'ala will be forced to sit on the fire in the hell."** Learning in order to obtain property, ranks and fame is in this category. Learning in order to obtain worldly possessions or to be more precise, learning religious knowledge in order to advance one's worldly possessions is like eating excrements with a golden spoon. Such a person is a religious thief. In one hadith, Rasulullah, peace be upon him, said, **"Those who Learn religious knowledge in order to gain worldly possessions will not smell the scent of the heaven."** It is permissible (**Jaiz**) and even necessary to learn scientific knowledge in order to gain worldly possessions. Another hadith communicates about two types of scholars: **"There will be two types of scholars in my community (Ummat). The first one will be useful to human beings through their knowledge. They will not expect any benefit for their teaching. Fishes in seas,**



animals on earth and birds in skies will pray for these types of persons. Alternately, the person whose knowledge is not beneficial to others and uses his knowledge in order to gain worldly possessions will be forced to wear a halter made of fire in the hell." The Qur'an informs us that all the creatures in the skies and on the earth praise Allahu ta'ala. The scholars mentioned in the hadith, "Scholars are inheritors of the prophets," are the ones who follow the examples of Rasulullah, peace be upon him. The scholar (Alim) who practices in accordance with Islam is like a source of light which illuminates its environment. The following hadiths are famous: "In the Day of Gathering 'Qiyamat', a religious scholar will be thrown into hell. People who were in hell and who knew this person will gather around him and ask him why he was punished this way while he was the one on earth who communicated the orders of Allahu ta'ala to others. He will answer by saying, Yes! I would tell you that it is a sin and don't do it but I would do it myself, and I would not do while I would tell you to do it. That is why I am suffering this punishment now," and "While I was taken to skies during the night of ascendance (Miraj), I saw some human beings. They were being punished by having their lips clipped with scissors made of fire. I asked Gabriel about them. He said they were the holy preachers who advised others to do what they would not do themselves," and "Soldiers of hell will punish the sinning memorizers (Hafizs) of holy books before they will punish idol-worshippers. Because, the sin which is carried out knowingly is much worse than the one which is done unknowingly." The companions of the Prophet were very profound scholars therefore, they were as afraid of small sins as they were of grave sins. The memorizers (Hafizs) mentioned in this hadith might very well be memorizers of the Old Testament because sinner Muslims will not suffer heavier punishment than disbelievers or they will be the ones of the followers (Ummat) of our Prophet, peace be upon him, but they will be the ones who slighted orders of Islam, e.g., by not paying attention to permissibles (Halal) and prohibited actions (Haram), and thus become disbelievers. In one hadith, Rasulullah, peace be upon him, said, "Scholars are trusted representatives of the prophets as long as they do not intermingle with government officials and do not run after collecting worldly goods. When they start to collect worldly goods and start to intermingle with government officials, they are considered to be violating the trust of the prophets." A trusted person is expected to protect the goods which are entrusted to him. Similarly, religious scholars should be protecting the religious knowledge from corruption. Once, Rasulullah, peace be upon him, was visiting the "Ka'ba". He was asked who was the worst person. He answered, "Do not ask the worst ones! Ask about the good ones. The evil scholars (alims) are the worst of all human beings." Because, they knowingly commit sins. Jesus (Isa), peace be upon him, once said, "Evil scholars are like a piece of rock which blocks the waterway. Water cannot penetrate through the rock. Therefore, the rock stops the running of the water." An evil religious scholar resembles to a sewer system. From a distance it looks like a reinforced concrete system but it is filled with sewage. In one hadith, Rasulullah, peace be upon him, said, "During the Day of Gathering (Qiyamat), the worst punishments will be applied to religious scholars who did not practice in accordance with their knowledge." For this reason, hypocrites (Munafiq), in other words, those disbelievers who fake as being Muslims, will go to the deepest part of hell. Because, they remained as disbelievers knowingly and through stubbornness. A person who learns religious knowledge obtains either eternal salvation or falls into eternal disaster. In one hadith, Rasulullah, peace be upon him, said, "Some people who will be punished in hell will generate very bad smell. Others around them will suffer more from the bad smell than from the fire. When asked about the reason for their bad smell, they will answer by saying

**that they were religious scholars but they did not practice in accordance with their knowledge."** Abuddarda, may Allahu ta'ala be well pleased with him, once said, "If a person holding any kind of a religious rank does not practice in accordance with his knowledge, he couldn't be called a scholar (Alim)." The devil had knowledge about all religions but did not practice in accordance with that knowledge. Let's assume that a person is left alone in a desert and has ten swords and other weapons in his possession. Furthermore let's assume that he is a very brave person with knowledge of how to use these weapons. If he does not use the weapons against an attacking lion, what good are the weapons? None at all, is it? Similarly, learning the answers of one hundred thousand religious questions does not do any good to a person unless he puts this knowledge into practice. Also, if a sick person knows how to remedy his sickness but does not apply his knowledge toward obtaining that remedy, he does not benefit from his sheer knowledge.

In one hadith, Rasulullah, peace be upon him, said, **"In the time period close to Doomsday, most worshipers will be ignorant of their religion and majority of men who possess an authoritative position in religion will be sinners (Fasiks)."** The sinner religious man referred to in this hadith will be mixing with government officials in order to obtain materialistic gains. According to Sufyan al-Sawr, may Allahu ta'ala be pleased with him, there is a special valley in hell which is made of fire. This valley will be reserved only for the punishment of hypocrites who memorize the Qur'an but also mix with the government officials. Again, Sufyan, may Allahu ta'ala be pleased with him, stated the following: he was very advanced in the knowledge of interpreting the Qur'an. He was able to interpret a verse in thirty-three different ways. Then, he went to a reception given by the ruler (**Sultan**) of the time and lost all his knowledge because of the effects of the food he consumed at that reception. Muhammad bin Salama, may Allahu ta'ala be pleased with him, says that the state of a memorizer of Qur'an who waits by the door of the people who are in charge of government affairs in order to obtain some material gain is worse than a fly which sits on a piece of dirt.

The hadith, **"The person who has been given knowledge by Allahu ta'ala but does not transmit the knowledge to others will be punished severely during the day of Judgement by a halter made of fire"** was quoted earlier. Religious men who do not teach the knowledge to qualified persons are the ones referred to by this hadith. The fifth verse, **"Do not give your possessions to dissolute persons"** of the chapter of "Nisa" of the Qur'an prohibits one to teach knowledge to base and lowly hypocrites.

The following hadith, **"Islam will spread everywhere. Muslim businessmen will travel freely by ships at big seas to other countries for commerce. Muslim warriors riding their horses will go to the other countries. Later on, some memorizers (Hafiz) of the Qur'an will appear and will boast by saying, 'Is there anyone who can recite the Qur'an better than me?' or 'Is there anyone who knows more than me?' They will be the firewood of hell,"** points out that their recitation of the Qur'an with hypocrisy and their boasting will lead them to hell.

In another hadith, it was pointed out, **"Anyone who claims to be a scholar indeed is an ignorant."** Persons who present themselves to be knowledgeable about everything, for example, by answering every question or giving an interpretation of everything they see are actually displaying their ignorance. He who states that he does not know the answer but will study and then answer the question is an advanced scholar. When they asked Rasulullah, peace be upon him, what is the most valuable place on earth, he answered, **"I don't know, if my Lord informs me, I will tell you."** Then, he asked this to Archangel Gabriel and received a similar answer from him. Then, Gabriel asked Allahu ta'ala and received the answer, **"Masjids-Muslim houses**

**of worship."** When 198th verse of the chapter of "A'raf" of the Qur'an which says, "**Command forgiveness and performing good deeds**" was descended, Rasulullah, peace be upon him, asked Gabriel to interpret its meaning. Gabriel said, "**Let me learn from my Lord**" and left. When he returned he said that Allahu ta'ala commanded by saying, "**Get close to those who run away from you! Give generously to one who does not give you! Forgive those who oppress you!**" When Sha'bi, may Allahu ta'ala be pleased with him, was asked a question he answered by saying he didn't know the answer. The questioner told him that, since he is the religious authority (**Mufti**) of Iraq, it was inappropriate for him to say he does not know the answer. Sha'bi, may Allahu ta'ala be pleased with him, replied him, "Even archangels have said they didn't know. His answering the same way would be perfectly appropriate." Imam Abu Yusuf, may Allahu ta'ala be pleased with him, answered one question by saying, he doesn't know the answer. People then said that he is paid from the government treasury for answering questions but he doesn't know the answers. He answered them by saying that he gets paid for the things he knows and that if he were to get paid for the things he doesn't know, the whole budget of the government treasury wouldn't be enough. Establishing friendships with ignorants who do not follow their souls would be better than establishing friendships with religious persons who are slaves of their souls. A religious person's being conceited because of his holding a religious post is the utmost sign of his ignorance because having knowledge leads one into being a humble and modest person and protects one from being haughty and conceited.

It is forbidden to be conceited or haughty. Pride (**Kibr**) is an attribute of Allahu ta'ala. Being proud (**Kibriya**) or the attribute of pride is appropriate for Allahu ta'ala. When a human being holds the view that his soul is lowly his value will increase in the sight of Allahu ta'ala. Conversely, a person who thinks himself worthy and superior will not have any value in the sight of Allahu ta'ala. Any scholar who does not know the harm of being conceited and haughty should not be considered a real scholar. Gaining more knowledge increases one's fear of Allahu ta'ala and one cannot dare to commit sin. For this reason, all prophets were humble persons. They were very much afraid of Allahu ta'ala. They did not possess vices like conceit and self love (**Ujb**). One should not treat youngsters and sinners (fasiks and fajirs) with conceit. Alternatively, it is necessary to treat conceited persons with equal conceit. A scholar, upon seeing an ignorant should say to himself that he commits sin because of his ignorance but I am committing sin despite my knowledge or upon seeing another scholar should say to himself that he knows more than me and practices according to his knowledge with sincerity (**Ikhlas**) but I don't do like him or I am not like him, or upon seeing an older person than himself should say to himself that he performed more worships than me, or upon seeing youngsters should say to himself that those youngsters have less sin than me, or upon seeing his friends who are at his age should say to himself that I do not know what they are doing but I know my own sin therefore, it is necessary to scorn those who are known as sinners (Himself) or upon seeing those who deviated from the right path or a disbeliever, he should say to himself that it is not known to anyone how one's life will end thus, I should ponder about how my life will end up. Therefore he should not treat those with conceit either but he should not love them. Especially persons who deviated from the right path and disbelievers are enemies of **Sunnat** of our Prophet, peace be upon him. They try to put out the light emanating from the **Sunnat** of our Prophet, and try to spread fabricated actions (**Bidat**) in religion along with corruption. Also, they try to discredit "Ahl as-sunnat scholars" as well as try to give wrong meanings to hadiths of our Prophet and verses of the Holy Qur'an and thus try to demolish Islam insidiously.

[The books published by our organization are all translated from the books of famous "Ahl as-sunnat scholars". These books do not contain any of our own thoughts. In all of our books, we are striving to relate to the youngsters about the greatness of the "Ahl as-sunnat scholars". We are communicating them that the only way to reach the happiness of the next world (**Akhirat**) is the way taught by the "Ahl as-sunnat scholars". We are striving to introduce this way of happiness and salvation to humanity and we are not expecting any worldly benefits for these actions from anyone. Those who deviated from the right path, or "la-madhhabiyya" or all other types of enemies of Islam might not like our striving to distribute these books and therefore invent extraordinary lies and slanders about our books. Since they do not possess the necessary Islamic knowledge, they cannot challenge us in this regard. They cannot also claim that we are making profit by selling these books because we are not. Everyone knows that. Most of the time, we send these books free of charge to anyone who asks for them. We hear that some people are telling others that these books contain unsound knowledge but when we challenge them to show what part is unsound they say, Oh! We just heard that from others. That is the way they told us. Alhamdulillah, conscious youngsters do not believe these lies and slanders and the number of people who read our books are increasing day by day.]

One should not love these destructive people who try to divide Muslims. One should also ponder how his life will end and how Allahu ta'ala has decreed in eternal past about his end. One cannot know definitely, while living here, who will have higher degrees in the hereafter. Many of those who held religious posts died in a state of disbelief. Many disbelievers ended their lives in a state of belief. Considering all of the things said above, one who says that a disbeliever will be in hell and he himself will be in heaven would be claiming to have knowledge of the hidden (**Gayb**) and such a claim would put him into state of disbelief. Therefore, it is not permissible to be conceited toward any person.

A person might argue the following: it is necessary to advise others, i.e., disbelievers and persons who deviated from the right path, not to perform prohibited actions but obviously one cannot advise them if one sees himself lower than them. Besides, the way our Lord performs His actions are such that a person will die in a state which represents the way of his living. In some instances the opposite of this also occurs but these instances are rare. Furthermore, Allahu ta'ala praises believers and says that they are superior to disbelievers. We would answer the argument as follows: it is necessary not to love them because Allahu ta'ala ordered us "**Not to love them**" not because we are superior to them. The following example will clarify this point further. While a ruler (**Sultan**) is sending his young son along with a servant to some distant location, he instructs the servant to beat his son if he does not behave himself. Later on, when the son misbehaves the servant beats him according to the instruction of the ruler. While he is beating the son, the servant knows that he is not superior to him. Therefore, he cannot treat him with conceit. Similarly, a believer's not loving disbelievers resembles to this example. Allahu ta'ala informed us that believers are superior but this is not due to their selves being superior but instead its due to their superior belief. Possessors of belief will be superior. Infinite superiority will show itself at the last breath.

Worship's being a valuable worship depends on some conditions. A Muslim does not waste his time with non-beneficial things (**Malayani**). The first caliph Hadrat Abu Baqr, may Allahu ta'ala be pleased with him, said that they were not performing seventy permissible (**Halal**) actions lest they would do one prohibited (**Haram**) action. Therefore, no one should depend on his worships and become conceited. Acceptance of a worship depends on its proper intention. It should only be performed for the sake of Allahu ta'ala. It is not easy to obtain such pure intention. Purifying

or cleansing one's soul (**Nafs**) could only be achieved through piety (**Taqwa**). "Taqwa" means one's not performing forbidden deeds. It is very difficult for anyone who does not have a cleansed soul to perform worship only for the sake of Allahu ta'ala.

Bragging with one's ancestry and showing conceit is a sign of ignorance and stupidity. Cain (Kabil) was the son of "Adam", peace be upon him. Canan (Kan'an, Yam) was the son of Noah (Nuh), peace be upon him. Their fathers' being prophets did not save them from disbelief. Those who brag with their ancestry should observe the state of their ancestors now. Didn't they become a piece of soil now? Is it reasonable to brag about a piece of soil? One also should not brag with their piety but instead should try to be a pious person like them.

Most women are conceited about their beauty. But, beauty does not endure. It goes away fast. It does not become a permanent property of a person. Bragging about something which is temporarily given to her would be stupidity. Physical beauty, accompanied with a beautiful heart, i.e., spiritual beauty, is very precious. Cleanliness of the heart would be apparent by the person's adherence to the **Sunnat** of our Prophet, peace be upon him. If the heart, spirit and ethics of human beings are not held as superior, they become no more than animals. They become even lower than the animals. They will be like a machinery which is filled with dirt and needs cleaning up and maintenance. They will resemble to a worn out machinery which always requires fueling, cleaning up and repair. Would it be fitting for such a person to be conceited and see himself superior to others? It is more fitting for him to be a humble person.

Being conceited about one's youth and strength would also be ignorance. In general, strength of muscles and sense organs exists in greater amounts in animals than in man. Thus, the animals should be conceited toward human beings, shouldn't they? Moreover, who can ever claim that he will always stay young and strong, or will never be ill, or will never have an accident? Is there anyone in the recorded history of mankind who never lost his youth and strength or breath? Therefore, would it be reasonable for anyone to brag or to be conceited about something which one possesses temporarily for a short period of time and which also exists in animals.

It is also not befitting for a human being to brag and to be conceited about one's property, children, rank, and position because, these are not inherent superior properties of him. They are temporal and transitory things that leave human beings very quickly. Besides, they even exist in unethical and lowly persons. Actually, they exist amongst those persons most of the time. If these were things that cause superiority, people who do not have these or who had them but later on lost them would necessarily be very lowly persons. If having property is a cause of honor then a thief would be considered an honored man because he possesses stolen property even if it is for a short period of time.

Hatred (**Hiqd**) should also not be a cause of conceit. The dictionary meaning of hatred is to have hate or to keep a grudge. One hates someone with his heart. He will be angry at somebody who is equal or superior to him. Since he cannot do anything about it, he would become conceited toward that person. This kind of person cannot be humble toward those who deserve humility, and cannot accept their righteous words and advice. He tries to show everybody that he is better than that person. Even when he wrongfully hurts someone, he does not apologize.

Jealousy (**Hasad**) also causes conceit. One wants things possessed by others for himself. He wants others not to have them. He also refuses to listen to the righteous words of those whom he is jealous of. He does not want to ask and learn anything from them. Even though he knows their superiority, he still treats them with conceit.

Hypocrisy (**Riya**) also causes conceit. A person who has this habit treats strangers with conceit in the presence of his friends. But when he is alone with the stranger, he does not treat him with

conceit. Islamic scholars should use dresses which would be fitting to their honor and should act with dignity in order to protect themselves from the conceited people. For this reason, the great Islamic scholar, Imam al-azam Abu Hanifa, may Allahu ta'ala be pleased with him, said that scholars should have a larger head cover and have large sleeves in their gowns. The preachers will get rewards of worshipping if they beatify themselves with new and clean dresses. If they are not respected, then their words will not have any effect on others because ignorants judge people by their dress and by their looks. They don't understand the value of his knowledge or virtues.

Most people are not aware of their conceited behavior. Therefore, it is necessary for one to know the signs of conceit. When a conceited person enters a new place, he wants everyone there to stand up. This does not apply to a scholar who goes some place to preach and knows that people there respect him. If he wishes for those people to stand, that would not be conceit. In general, if one himself wants to sit but requires others to stand, that would be conceit. Hadrat Ali, may Allahu ta'ala be well pleased with him, said, "Anyone who wants to see what a person of hell looks like should look at the person who himself sits but requires others to stand." The companions may Allahu ta'ala, be well pleased with them, loved Rasulullah, peace be upon him, more than anything else in the world but they would not get up when he comes along to join them because, they knew that Rasulullah, peace be upon him, would not want them to get up for him. But, besides all these, when an Islamic scholar (**Alim**) comes along, one should stand up in order to show respect for his knowledge. Yahya bin Kattan, may Allahu ta'ala be pleased with him, after completing the late afternoon (Asr) "salat" prayer, was sitting by the "minaret" and leaning against its wall. Some of the famous scholars of his time came along. One of them was Imam Ahmad bin Hanbal, may Allahu ta'ala be pleased with him. They asked him questions about knowledge of hadith. He answered all of their questions. They were all standing while he was sitting. He did not tell any of them to sit down, and none of them dared to sit down. Their conversation continued until the time of sunset. The general custom is that a younger scholar will be seated in a higher seat than an older, ignorant man. A student should not start to speak before his teacher, should not sit in his seat in his absence, and should not walk ahead of him on the street. If a person loves others to get up and stand up for him but knows that this love and desire is not proper and wants to get rid of this love, then his love is considered a natural tendency or it is generated through the instigation of the devil. In both cases, it is not a sin because the control is not in his hands. It happens out of his own will.

Another sign of conceit (**Kibr**) is desiring not to walk alone but desiring that someone should walk behind himself or loving to ride an animal while his students walk alongside the animal. Rasulullah, peace be upon him, was going toward the "Baki" cemetery of the city of Madina. Some people saw him and started to walk behind him. Rasulullah, peace be upon him, stopped walking and commanded them to walk ahead of him and he followed them. When he was asked for the reason for his behavior he said, **"I heard the sound of their steps. I required them to walk ahead of me in order to prevent an atom's weight of conceit coming into my heart."** It is obvious that he would not have any conceit in his heart but this was a way of communication or teaching to his companions. According to Abuddarda, may Allahu ta'ala be pleased with him, when the number of persons who walk behind a conceited man increase in number, the conceited man's spiritual distance from Allahu ta'ala also increases.

The following actions also indicate conceit: not visiting acquaintances or friends, not wanting someone to sit alongside him, not to sit together with sick or ill persons, not to perform the necessary housework, not to purchase and bring the necessary items that one's household requires, not wanting to dress in one's used dresses, not wanting to dress in work clothes at the

workplace. Accepting the invitations of persons who are lower than himself indicates humility but not accepting the invitations of the poor while attending invitations of the rich indicates conceit. The following actions are considered hypocrisy when done in front of others and conceit when done alone or in front of others: not providing necessities of his relatives and family members, not accepting the righteous warnings and arguing with those who advise him, and not thanking those who point out his shortcomings.

Being a humble person requires knowing one's origins, e.g., where he came from and where he is going. He did not exist before. Later, he became a weakling infant who could not move. He is now a person who is always in fear of becoming sick or dying. At the end, he will die, rot away and become soil. He will become livestock for the insects. His sufferings are similar to a prisoner's suffering, e.g., one who is waiting for execution by hanging, i.e., in the jail of the world. He waits every minute for news of his punishment. He will die. His body will become a carcass and will be food-stock for the insects. He will suffer punishment in the grave. After all of this, he will be raised from death and will be punished with the sufferings of the last Judgement day. Which one of the following would be better fitting for a person, a person who is living with the fear of being punished eternally in hell or a person having humility or a person with conceit? Allahu ta'ala, who is the Creator, the Raiser, the Protector of human beings, the all-Powerfull who has no likeness and who is the only Ruler and the Almighty says, **"I don't like conceited persons,"** and **"I like humble persons."** Hence, which one would be more befitting for weakling human creatures? Could a sensible person who recognizes the greatness of Allahu ta'ala ever be conceited? Human beings must show and demonstrate their weaknesses and lowliness to Allahu ta'ala at all times. Therefore, at all times and at any and every occasion they must show their weakness and humility to Him. Abu Sulaiman Darani, may Allahu ta'ala be pleased with him, says, "If anyone tries to reduce me down to a lower state than I am in now or insults me in order to lower my position, none would be able to do it because I know that I am in a position lower than anyone could ever think as the lowest of all degradations and insults." Is that ever, be possible? Can anyone ever think of himself as the lowliest of all? Even, lower than the devil and Pharaoh? Because, these two [and Stalin, Mao and their followers who are the greatest enemies of Islam and humanity] are the worst of all of the disbelievers. One should reason with himself by thinking in the following manner: obviously, people who introduce themselves as gods and kill and torture millions of people in order to satisfy their egos are the worst of all of the disbelievers. Allahu ta'ala cursed them and therefore punished them by giving them the worst kind of disbelief and pitied me and gave me belief. If He had desired, He could have done the opposite also. Alhamdulillah, thanks be to Allahu ta'ala! Since He did not do so, and since I did sin so much up to this time and since I do not know how will I be at my last breath, I must be a humble person.

In one hadith, Rasulullah, peace be upon him, said: **"Allahu ta'ala ordered me to be a humble person. None of you should behave with conceit toward none of the others!"** According to this hadith we should be humble toward non-Muslim citizens (**Zimmi**) and those who come to visit our country with permission (passport) as well as visiting businessmen and tourists. Since it is necessary to be humble toward everybody, it is a necessary conclusion of this hadith that it would not be permissible to hurt them in any way.

[This hadith and its explanation by "Ahl as-sunnat scholars" clearly indicate that it is not permissible for those Muslims who live in non-Muslim countries (**Dar-ul-harb**) to attack and violate the rights, properties and honor of the citizens of that country. Stealing, rioting, hurting others, violating the laws of the land, insulting the governing persons, violating tax-laws,

avoiding payments of tolls or fares, and all similar behaviors which are not compatible with the honor of Islam and Islamic ethics are not permissible. In the disbelievers' countries, not violating the Christian laws does not mean recognizing them as "**Ulul-amr.**" No one's orders causing rebellion to Allahu ta'ala will be carried out. This type of orders of the "**Ulul-amr**" or this type of order of the other disbelievers who are in position to harm others will not be fought back. Fighting back against the government or violating the laws will cause instigation (**Fitna**). Causing instigation is forbidden (**Haram**) and is a grave sin. "Fiqh" books or in other words "Islamic law books" at their chapters which covers the subject of force or coercion (**Ikrah**) and third volume, 55th letter of Muhammad Ma'sum's Maktubat include explanation of this matter. Anyone living in Muslim countries (**Dar-ul-Islam**) or in non-Muslim countries (**Dar-ul-harb**), despite the above-mentioned hadith of our Prophet, causes distress to disbelievers or interferes with their government or disciplines or violates their laws would be committing sin. Moreover his actions will might make an impression on all peoples of the world that Muslims and Islam are evil, barbaric and unattractive. He will be making a great disservice and treason to Islam.

"Jihad" means ordering others to do good (**Amr al-maruf**) and ordering Muslims not to do the prohibited actions (**Nahy al-anil al-munkar.**) **Amr al-maruf**, means introducing Islam to disbelievers in order to save them from the disaster of disbelief. **Nahy al-anil al-munkar**, means teaching necessary religious information (**Ilm al-hal**) to Muslims as well as stopping them from doing evil deeds (**Haram actions**). Both of these can be done in three ways, by utilizing one's body, by utilizing mass media, and by praying. The first one is carried out against the imperialist forces and dictators who obstruct the communication of good news, i.e., Islam to their poor citizens who are in disbelief (**Kufr**) because they were not aware of Islam and thus they imitated other disbelievers or they were forced, tortured or pressured by the imperialists and oppressive dictators into disbelief. By using the most modern weaponry and techniques, these evil forces will be fought and destroyed and thus the nations who live miserably under their rule will be freed from slavery and then Islam will be introduced and taught to them and they will be offered to become Muslims willingly and lovingly. If they elect not to become Muslims, they will be allowed to live and practice their religion of choice alongside with Muslims under the Islamic state which provides freedom, equality and justice to all. This type of fight (**Jihad**) is done only by Islamic states or by the army of the Islamic states. It is never permissible for any individual Muslim to attack and rob any other disbeliever without the prior order, permission and knowledge of an Islamic state. Islamic religion punishes severely those Muslims who murder any citizen of another state with whom the Islamic state has a peace accord. As can be seen clearly from the foregoing, in the Islamic religion, fighting does not mean destroying other countries or killing other people. What it really means is striving for the introduction of Islam to others so that they might become Muslims willingly and lovingly and save themselves from the eternal disasters. Our Prophet, peace be upon him, the companions may Allahu ta'ala, be well pleased with them, and real Islamic states, for example Ottomans, all performed this type of fighting. They never attacked people who were weak and unable to defend themselves. They fought against the enemies of Islam, disbeliever dictators, imperialists and deviated and separatist people who carried Muslim names, who were becoming a shield over these people to whom Islam wanted to reach and communicate its message. They fought against them and destroyed their imperialist power and freed enslaved people who were living miserably under their torturous power. They, taught them Islam and thus provided opportunity for them to become Muslims of their own free will and thus helped them to find the eternal happiness.



The second duty of the Islamic army of the Islamic state is the protection of the Muslims and Islam and warring (making Jihad) against the disbelievers and deviated separatist people who attack Islamic countries in order to destroy and annihilate Muslims and Islam. Allahu ta'ala orders in the Anfal surah that the Islamic state during the time of peace should investigate and learn and produce the new weapons manufactured at the disbelievers countries. The government officials who does not carry out and produce this weapons would be disobeying the Shari'at and also would be responsible for the death of millions of Muslims and weakening of Islam because of not being able to counter the attacks of their enemies.

The second kind of Islamic fight is to introduce Islam to all peoples through all kinds of communication means. This type of fight is done only by Islamic scholars with the help and control of Islamic states. In our era, enemies of Islam, i.e., missionaries, communists, freemasons, and people who do not follow any school of thought (**la-madhhabiyya**) are attacking Islam by using all kinds of communications means. They are trying to deceive human beings and even ignorant Muslims through fabricated lies and slanders and thus trying to destroy Islam. Recently, in 1992, we have heard that Christians made-up eleven questions and distributed them to all Islamic countries. The scholars of the Bangladesh wrote answers to these and thus disgraced these Christian clergy who was behind this plot. The Hakikat book-store located in Istanbul added these answers under the name of "Al-Akazib-ul-jadidatul-hiristyaniyya" to the book Assirat-ul-mustakim and now distributing it throughout the world. Also, another group, i.e., Kadiyanis (**Ahmadiyyas**), Bahais, followers of Mawdudi, people of Tablig al-Jama'at, people of "Salafiyya" and those people who do not adhere to any school of thought (la-madhhabiyya) and wahhabis are deviating from the correct path of Islam by deriving wrong and corrupt meanings from the Qur'an and hadiths. Some of them who really stretch things are becoming disbelievers. They all spread their corrupt and deviated beliefs by publishing books, magazines and booklets and by way of radios. They spend millions for this purpose. On the one hand, they are destroying Islam from within by deceiving "Ahl as-Sunnat Muslims", i.e., "Sunni Muslims" and on the other hand, they are introducing to all peoples an Islam which is not pure and correct. Among all these various propaganda, people who want to become Muslims are becoming bewildered and they are either giving up the idea of becoming Muslims or entering into a wrong path and presume that they have become Muslims.

Today, the greatest fight (Jihad) is performed by "Ahl as-Sunnat scholars" against the desctructive and cunning propagandas of the internal and external enemies of Islam through spreading the teachings of the knowledge of "Ahl as-sunnat", i.e., the way of our Prophet Muhammad, peace be upon him, and his companions by using all kinds of communications means to all peoples of the world.

The third type of fight is done through prayer. It is "Fard al-ayn" or in other words it is a must duty for every Muslim to perform this type of fight. Not performing this type of fight will be a grave sin. Performing this third type of fight is done by praying for those who perform the first two types of fight. Those who are doing the first two types of fight are in need of the prayers of those who are not actively participating in the first two types of fight. All prayers performed with sincerity will surely be accepted.

Allahu ta'ala without any doubt will help those who trust the help of Allahu ta'ala and comply with the orders of religion and perform the above-mentioned three types of fight (Jihad). Allahu ta'ala would not accept the prayers of those who do not prepare themselves for the fight and who do not prepare the necessary newest war equipment beforehand and who do not establish strong brotherhood and love among themselves but instead assume that they do their duty of fight by

just making prayers. There are condition for the acceptance of the prayer (dua.) These conditions requires us sticking to the causes which would provide the results asked by the prayer (dua.) As we have mentioned above, in order to be successful in fight, we have to follow the orders of Islam. Islam orders us to prepare ourselves for fight. The first type of fight requires acquisition of the most modern weaponry and training on how to use them. Moreover, it also requires discipline and obedience to the leaders and military commanders who are in charge as well as avoiding separatist movements. If there are trusts (**Waqf**) who raise money in order to meet above-mentioned requirements, every Muslim who has the means should help such trusts. Helping "Ahl as-sunnat scholars" or trusts which support such scholars would also constitute fight (Jihad) through property. Allahu ta'ala in the next world (**Akhirat**) is promising Paradise for those Muslims who do fight (Jihad) through their body, property or money. Ali Muhammad Bahli, in his book Muftiy-yi majahid written in Persian explains Jihad at length.]

The following hadith says, **"Congratulations to the people who obtained the blessings and who do the following actions: who practices humility, who knows himself as a deficient servant, who earns his money by permissible (Halal) means and spends on useful and beneficial things, who combines the knowledge of canonical law (Fiqh) and "knowledge of Tasawwuf" (Hikmat), who observes the limits of forbidden (Haram) and permissible (Halal) things, who pities poor people, who performs his business for the sake of Allahu ta'ala, who has good morals, who does not do wrong things to others, who practices according to his knowledge, who distributes extra wealth to others and who limits his speaking."**

Humility (**Tawazu**) could also be practiced by some in order to make a joke of it or by some hypocrites in order to obtain worldly goods and ranks or by some others because they are afraid of something. This type of humility is a vice. Getting rid of this vice requires elimination of the things that cause it. Anyone who gets rid of the things that cause a vice will obtain true humility.

## VALUE OF KNOWLEDGE AND SCHOLARS

The book Riyad-un-Nasihin written in Persian [This book is written in Persian by Muhammad Rabhami in 835 Hijri. It is published in 1313 Hijri at Bombay. It has been reprinted for a second time by Hakikat bookstore of Istanbul in 1994.] states the following starting at page 356: The hadith which is written in the book Mirsad-ul-ibad minal-mabda-i ilal-ma'ad [The author of this book Najmaddin Abu Bakr Razi passed away in 654 Hijri.] states, **"A person who learns religious knowledge with the intention of obtaining respect of the scholars or with the intention of arguing with the ignorants and becoming famous will not even get the smell of the heaven."** It is understood from this hadith that a person who learns religious knowledge for obtaining wealth or ranks or satisfying his animal desires and does not practise according to his knowledge is not an Islamic scholar (alim). Another hadith states the following: **"A person who learns for obtaining worldly possessions will gather those worldly possessions but his gain in the Akhirat will be the fire of hell."** This type of knowledge does not benefit anyone. It is necessary to escape from this type of knowledge. For this reason the following hadith states, **"Oh my Rabb! Please protect me from the useless knowledge."** The knowledge which has to be learned by a Muslim is called "Islamic Knowledge." Islamic knowledge is divided into two sections, "Religious knowledge" and "Scientific knowledge" The useless knowledge is also divided into two sections. The first one is the religious knowledge learned by the persons mentioned hereinabove which are said to go to hell. The second type is the scientific knowledge

which is not associated with the religious knowledge. [The Ancient Romans' torturing the Jews by throwing them to the lions, the Christians' barbaric attacks against the Muslims at Palestine during the middle ages, mass killing of people in Europe by Hitler and in Asia by Russian and Chinese communists, and British attacks on people by deceiving nations by making them to fight with one another all accomplished by using this second type of scientific knowledge.] Allahu ta'ala says that these monstrous people who are enemies of human beings but advanced in scientific knowledge resemble to donkeys. He specifically says, **"They are like donkeys which carry Taurah and New Testament as their load."** These cruel people who possess scientific knowledge but unaware of Islamic knowledge are not in the right path. Allahu ta'ala is not happy with them. The book Kunuz-ud-dakaik includes the hadith, **"The best among you are the ones who learn and teach Qur'an."** Mishkat informs a hadith which states, **"Every Muslim man and woman must learn (Fard) Islamic knowledge."** The knowledge referred by this hadith is the knowledge which Allahu ta'ala consents and approves. Teaching knowledge to people who are not like them is like putting golden chains around the pigs' necks. [The following hadith was reported in a calendar page dated June 12, 1995 published by Turkiye Newspaper, **"The real religious knowledge will be less towards the time of Qiyamat. Ignorant religious men will give fatwa according to their own views and cause people to deviate from the right path."**] In another hadith, Rasulullah, peace be upon him, said, **"A time will come such that people will run away from the religious men in the same manner they run away from a dead donkey."** Their state informs us that the states of human beings will be corrupt and ugly. Because Allahu ta'ala values knowledge. But those stupids who worship the world did not go to school while they were child and when they grow up they were not honored by being in the sohbat of a real religious scholar. Thus they are not afraid of being in danger by not having the necessary knowledge and they do not read and learn from a real religious scholar's book. Their only thought is collecting money and property and capturing a rank. They do not pay attention whether they earn from permissible (Halal) or not permissible (Haram) ways. They do not recognize and distinguish between the right and wrong. They do not appreciate the value of knowledge and the real religious scholars. The real religious scholars' writings and preachings have no value in the sight of these people. In the sight of these people the books and preachings of the real religious scholars is similar to a person who sells perfumes in the market where they sell animals or to a person who sells mirror to blind people. It is also like reading the Taha Surah of the Qur'an to Abu Lahab or filling the pockets of street drifters with pearls and precious stones or gifting kohl to a blind person by a smart man whereby a smart man would never do any of these actions. Allahu ta'ala called these type of people as **"They are like animals. Even they are lower than the animals."** A hadith ash-sharif reported by Anas Bin Malik, may Allahu ta'ala be well pleased with him, stated, **"Allahu ta'ala will disgrace a person within the community if he insults a scholar without a just cause. A person who respects scholars will be honored and held high like prophets by Allahu ta'ala."** In another hadith, the following was communicated, **"If a person while speaking raises his voice higher than the scholar's voice then Allahu ta'ala will disgrace him in this and in the next world. If he feels sorry and repents then he will be forgiven."** It is apparent from the foregoing that it is necessary to pay respect toward real scholars.

A poem:

You were created from a drop of water, don't forget!  
 Never hold yourself equal with scholars!  
 Listen to what ordered Mustafa!

Respecting scholars is respecting me!

Know well that only knowledge and scholars will save human beings from deviating to wrong paths. Without a guide (Rahbar) one can never find the true path. For this reason it is necessary to find the real ahl as-sunnat scholars and then read correct religious books written by them. It is written in the "Kahf" surah of the Qur'an that even though the great prophet Moses (Musa), peace be upon him, was in the highest degree of knowledge and was conversing with Allahu ta'ala and drank from the sherbet of love of Allahu ta'ala, he still joined Yusha, peace be upon him, who was a student of Hizir, peace be upon him, in order to learn knowledge from him. Also, Moses (Musa), peace be upon him, despite being a master of logic, still went to learn from Hizir, peace be upon him. This is reported at length in the interpretation (Tafsir) book written by Bukhari, may allahu ta'ala be well pleased with him. Oh my brother! Did you find something more precious than knowledge and scholars so that you are spending your life away with it. Don't you know that our religion orders us to pay respect to knowledge and scholars and join to the ranks of those who are in the way of Allahu ta'ala. For this reason, do not spend your life away with unnecessary things. The following is reported in a hadith ash-sharif, **"There is one degree of difference between a prophet and a scholar who possess correct knowledge and acts according to that knowledge. This one degree is the degree of prophethood."** One should strive to learn knowledge in order to attain this happiness.

A poem,

Oh! The happy person who is learning knowledge!

Do not waste even one minute of your life!

Appreciate the value of this advice!

The sorry will be, the one who does not appreciate!

Story: Imam Abu Yusuf Kadi had a fifteen years old son. He loved his son very much. He died suddenly. He said to his students that they should attend the chores of his dead son because he said he did not want to miss the class of his teacher. After the death of the Imam, some people saw him in their dreams. He was standing across a large mansion in the heaven. The mansion's height was extending toward the "Arsh". They asked the owner of the mansion and he said that it was his mansion. They further asked how he got that mansion. He answered by saying that he got the mansion because of his love for knowledge as well as his love for learning and teaching it. Oh my brother! In order to be dear (Aziz) in this and in the next world do learn knowledge!

A poem,

To be happy all the time,

To find respect everywhere,

Try to acquire knowledge,

Get used to carrying the crown of knowledge!

Story: The author of the book Riyad-un-nasihin mawlana Muhammad Rabhami states that his teacher Allama Muhammad Jalal Kayini Summa Hirawi's eldest son was a very pious scholar. While he was dying, his father was alongside his bed. After his death, he covered his face and then went to the school and started to teach hadith for a while. After the teaching, he went back and started for the preparation for the burial. A voice coming from the mountains from all directions said, "My son's time of death arrived. He died. Since this was in accordance with the decree of Allahu ta'ala, so I accepted his decree and became content with it. I do not know what else to do. The decree and order of Allahu ta'ala materialized in this fashion." The hadith ash-sharif transmitted by Hasan bin Atiyya, may Allahu ta'ala be pleased with him, stated, **"Anyone who is not saddened with a dead of an Islamic scholar is a hypocrite. There is no bigger**

**disaster for human beings then the death of an Islamic scholar. When an Islamic scholar dies, the skies and the occupants of the skies cries for seventy days."** When a real scholar dies, an injury occurs in the religion such that the injury continues till the end of the world. The following is reported in another hadith, **"A human being is either a scholar or a student in the way of learning knowledge or he is the one who loves them. People other than these three types are like the flies in the stable."** Try not to be the one of this forth class!

A poem,

It is the knowledge which saves human beings from hell.

Knowledge is the property no one can take away from you.

Do not ask anything other than knowledge,

Knowledge is the means which provides happiness in the both worlds!

It is written in the "fatwas of Baldaji" that the Imam-i Sadr-us-shahid [Sadr-us-shahid Husamaddin Omar was martyred in 536 at Semarkand.] states, "A person's marriage (nikah) will be dissolved automatically if he makes joke of a real alim (scholar)." Anyone who calls an alim with names like, fool, ignorant, pig, or donkey will be punished with flogging. If he says these by insulting then he becomes a disbeliever and his marriage will be dissolved automatically. Imam-i Muhammad says that saying any kind of word which causes disbelief (kufr) will be treated in the same manner, i.e., he will become a disbeliever and his marriage will be dissolved automatically. Anyone who insults knowledge and the scholars will become a disbeliever. May Allahu ta'ala gave all of us useful knowledge and protect us from non-useful knowledge.

### 13- EXCESSIVE HUMILITY (TAZALLUL)

Excessive amounts of humility is called lowliness (**Tazallul**), or coarseness or holding one's self down. Lowliness is prohibited (Haram). As is the case with other forbidden things, practising this vice upon a forced necessity (**Dharurat**), also becomes permissible (**Jaiz**). Following are some examples of forced necessities: protecting one's religion, property, honor, or life, or to save one's self from a tyrant. Looking for an easy solution becomes permissible when there is a forcing necessity or difficulty.

Excessive humility is one of the vices. The following is a good example of excessive humility. When a scholar (**Alim**) is visited by a shoe maker, the scholar gets up to greet him and tells him to sit in his place and while he is leaving, he walks along with him up to the door and places his shoes in front of him. Alternatively, if the scholar would get up to receive him and then sit back and show him where to sit and converse with him about his business and situation and ask him the purpose of his visit as well as answer his questions with a cheerful and smiling face and accept his invitation and help him to solve his difficulties, he would have shown humility. In one of the hadith Rasulullah, peace be upon him, said, **"Hajj and 'Umra'(nafila) rewards will be given to the person who attends troubles of his religious brethren."** Hadrat Hasan asked Sabit Bananiya, may Allahu ta'ala, be well pleased with them, to do something for him. He said he was busy in the mosque with devotions (**Itiqaf**) and he would do it some other time. Hadrat Hasan, may Allahu ta'ala be well pleased with him, replied back, "Aren't you aware of the news which says that attending to one of the brethren's needs is more rewarding than performing [Nafila] pilgrimage 'Hajj'?" Also, this hadith was used for deriving the following meanings: It is very rewarding for people who hold rank to use their position to help needy people. For scholars, it is very rewarding (**Thawab**) if they help their students through property or by using their position. Anyone who begs while having means [Nafaka] to support himself for one day would

be committing excessive humility and thus would be committing haram. If a person having one day's means (nafaka) collects donations for others who do not possess one day's means or for those who owe money to others would not be committing excessive humility. Giving a small gift while expecting a larger gift in return is excessive humility. Verses in the Qur'an prohibit this type of gift giving. It is a very good deed to return a better gift in response to a gift received but it is not permissible to give a gift in expectation of receiving a better gift in return. Going to a reception without being invited would also be excessive humility. In one hadith, Rasulullah, peace be upon him, said, "**Not attending to an invitation is a sin. Going to a reception without being invited to it is a theft.**" Attending to an invitation of a marriage ceremony is necessary (**Wajib**) if there are no prohibited (**Haram**) things or affairs taking place at the ceremony. Attending all other types of invitations is **Sunnat**. It is not permissible to accept invitations which are done for boasting or ostentation or hypocrisy. Establishing friendships with government officials, rich persons and judges with the thought of receiving worldly benefits from them is excessive humility. The exception in the case of forced necessity (**Dharurat**) was already discussed above. Greeting by bowing down or by prostrating upon meeting one of these people is excessive humility and is a grave sin. Bowing down for the purpose of worshiping would cause disbelief. It would resemble to the greetings of the Jewish people.

[ The poor means needy person. In Islam, a person who has enough money to purchase his basic necessities of life but does not enough money to purchase a sheep for slaughtering is considered poor. The state of poorness Rasulullah, peace be upon him, asked from Allahu ta'ala and praised those who possess it is different from the material poorness. It is the consciousness that everyone in every actions and deeds needs the help of Allahu ta'ala. Abdullah ad-Dahlawi, may Allahu ta'ala be pleased with him, in his book Durr-ul-ma'arif says, "In Sufism, poor (**Fakir**) means one who has no desire or in other words, one who has no desire other than the consent of Allahu ta'ala." A person who meets this definition will embrace patience and contentment when there is no means (**Nafaka**) to satisfy the necessities of life. He will be content with the deeds and decree of Allahu ta'ala and will work to obtain sustenance in order to comply with the commandment of Allahu ta'ala. While he is working, he will not cease to perform the ordered worships (**Fard**) and will not commit prohibited acts. He will follow the orders of Islam while he is earning and spending. Poverty will be just as useful as being rich for this type of person and will be a means for him to obtain both the happiness of this and next worlds. A person who follows his soul (**Nafs**) and who doesn't have patience and contentment is not satisfied with the decree and destiny of Allahu ta'ala. When he is poor, he objects to Him by saying that He gave so little. When he is rich, he will not be content and ask for more. He will spend his earnings on forbidden things. His poverty or riches will be a means of disaster for him in both in this and the next worlds.]

Performing every kind of business or trade, working on a permissible job for a wage, e.g., working as a shepherd, gardener, stonemason or carrying load on one's back or working at the construction jobs, is not excessive humility. Prophets (peace be upon them) and saints performed all of these kinds of work. Working to support one's self, wife and children is an obligatory (**Fard**) duty. It is permissible (mubah) to work at all kinds of jobs in order to earn more money (beyond the fard amount) with the intention of helping others with the extra money one acquires. Prophet Idris, peace be upon him, worked as a tailor. Prophet David (Dawud), peace be upon him, worked as an ironworker. Prophet Abraham (Ibrahim), peace be upon him, worked as a farmer and as a tradesman on textiles. Prophet Adam, peace be upon him, weaved fabrics for the first time.

[Enemies of religion write that the first human beings lived in caves and covered themselves with leaves. They have no documentation or evidence to back up their allegations.] Prophets Jesus (Isa), Noah (Nuh) and Salih (peace be upon them) practiced the professions of shoe making, carpentry and bag or case making respectively. Most of the prophets (peace be upon them) were shepherds. In a hadith, Rasulullah, peace be upon him, said, **"Purchasing one's household needs and carrying them to one's home is an indication of his not being a conceited person."** Rasulullah, peace be upon him, bought and sold various things. His purchases were greater than his selling. He worked for others and employed others to work for him. He participated in business activities like joining corporations or its equivalent activities at his time and established business partnerships. He represented others by proxy as well as appointed others to represent himself in several activities by giving proxy (Wakalat). He gave and received presents. He borrowed money or other things. He established trusts (**Waqf**). But, he never said any harsh words to anyone or became angry with anyone while conducting all of these worldly activities. He took oaths and made others take oaths. He performed those things that are required by the oath and in some occasions he did not carry out the things that are dictated by the oath and thus paid compensation (Kaffarat) for breaking his oath. He made jokes but his jokes were always based on truth and therefore were always useful and returned fruitful results. Not performing all of the things mentioned above or feeling uneasiness or being ashamed while performing any one of the above-mentioned actions would show conceit (**Kibr**). Many people become confused on this subject and mix humility (**Tawadu**) with excessive humility (**Tazallul**). The soul (**Nafs**) deceives many on this subject.

## 14- SELF LOVE ( U J B )

Among the vices, the fourteenth one is self love. Self love is one's liking his worships and good deeds and his bragging with them. One's appreciating the value of one's performed worships and good deeds and worrying and fearing lest they may be lost would not be self love. Alternately, thinking about and joying by recognizing that these are the blessings sent by Allahu ta'ala would also not constitute self love. Joying by not thinking and by not recognizing that these are blessings sent by Allahu ta'ala but thinking that one earned or obtained these things by himself with his own doing will constitute self love. The opposite of self love is called "Minnat". "Minnat" is the thinking that one did not obtain the blessings with one's own working and sweating but they are the blessings bestowed by Allahu ta'ala. Thinking in this manner is obligatory (**Fard**) when there is a danger of self love, and permissible (**Mustahab**) in other instances. The leading reason that leads human beings into self love is ignorance and unawareness (**Gaflat**). Since self love is a vice, we must get rid of it. In order to get rid of self love, one should ponder that all kinds of good and useful deeds and faculties, e.g., intellect, mind, and knowledge were given to him so that he may do good deeds or worships with them. Property and ranks are all given to us because of the decree and desire of Allahu ta'ala and His creation according to His Decree. Blessings means things that are beneficial to human beings. Human beings experience sweetness by possessing them. All types of blessings are sent only by Allahu ta'ala. There is none besides Him who creates and sends them. Some of the companions of the Prophet, before the beginning of the "Hunayn war," by seeing the huge number of warriors fighting along the Islamic front said that they will never lose another war. Rasulullah, peace be upon him, became very upset upon hearing what they had said. At the beginning of the war the help of Allahu ta'ala did not come to the warriors of the Islamic front and they started to lose the war. But later on, Allahu ta'ala pitied them and granted them victory. Prophet David (Dawud),



peace be upon him, was praying as follows, "Oh my Lord! There is no night that some of our children do not pray to you and there is no day that some of our children do not fast for you." Allahu ta'ala replied, **"If I would not decree and give strength and opportunity, none of those could be accomplished."** Sayings of David (Dawud), peace be upon him, was not accepted favorably by Allahu ta'ala and he suffered all of those undesirable things that are written in the history books. We have already informed things that cause conceit (**Kibr**). They are also the cause of self love (**Ujb**). Thanking for the blessings of Allahu ta'ala is also a great blessing.

The dangers and harm of self love are many. First of all they cause conceit and also they cause us to forget about our sins. Committing sin darkens our hearts. Anyone who ponders about his sins would not be able to see his worships as worthy and would also think that being able to do the worships is a blessing and favor of Allahu ta'ala. Those who have self love also forget the punishment of Allahu ta'ala as well as they do not ask advice from anyone and thus miss the opportunity of getting useful help from others.

In one hadith, Rasulullah, peace be upon him, said, **"Three things drag one into disasters: Buhl, Hawa, and Ujb."** A person who has "Buhl", i.e., a stingy person would not be able to perform necessary actions that must be performed for the sake of Allahu ta'ala or duties to be performed toward others. A person who follows the desires (**Hawa**) of his soul (**Nafs**) and who has self love, i.e. who admires his "Nafs" will certainly fall into some abyss and disaster. Imam-i Muhammad al-Ghazali, may Allahu ta'ala be pleased with him, said, "Sources of all evil things are three: jealousy, hypocrisy and self love. Try to clear your heart of these!" A person who has self love always says me, me! He always wants to be in the leading position in any gathering. He always wants his words to be accepted by others.

In one hadith, Rasulullah, peace be upon him, said, **"If you do not commit sin, I am afraid you will be caught in a bigger sin. That is the self love 'Ujb'."** A sinner will show humility and feel guilty and therefore ask for repentance. A person who possesses self love will be proud of his knowledge or doings and will be conceited and egoistical and therefore it will be very difficult for him to repent. Allahu ta'ala will favor the stressful moaning of sinners to the boastful voices of worshipers. The worst kind of self love is to like or admire one's own mistakes and desires (**Hawa**) of one's soul. A person of this caliber always follows the desires of his soul or in other words he becomes a slave to his soul and never accepts any advice because he thinks that all others are a bunch of ignorants. But in reality he himself is very ignorant. Deviated people (**Ahl al-bida**) and those who do not follow any school of thought, i.e., "la-madhhabiyya people," are in this category. They are attached to their deviated beliefs and to their corrupt worships by supposing themselves in the correct path. It is very difficult to obtain cure for this type of self love "Ujb". They have inquired from Rasulullah, peace be upon him, the meaning of the 108th verse of the "Maida" chapter of the Qur'an which says, **"Be observant of yourselves. As long as you are in the right path, the deviation of others will not harm you!"** Rasulullah, peace be upon him, answered, **"Inform others of the orders of Islam and explain to them the forbidden things! If a person shows self love and does not listen to you, you correct your own deficiencies."** The scholars who prepare curative medicine for the malady "Self love" are the Ahl as-sunnat scholars. Since these diseased persons do not know about their own maladies and assume themselves as healthy, they do not accept advice and knowledge of these doctors, i.e., Islamic scholars, and hence continue with these disastrous maladies. In reality, these scholars offer the curative medicine they have gathered from our Prophet Muhammad, peace be upon him, without altering anything. Ignorant and stupid persons suppose that these scholars



prepare this medicine on their own. They admire themselves by thinking that they are the ones who are in the right path.

## 15- JEALOUSY ( H A S A D )

### KEYWORDS:

There is no corresponding phrase or word or concept in the English language corresponding to "**Gayrat**". Many people translated this word as jealousy but its meaning is very much different from jealousy. Please read the meaning of jealousy and compare to the meaning of "**Gayrat**" to understand the difference in the following paragraphs.

**Gayrat:** it means one does not want to share one's rights on a person with others.

**Gayur:** a person who has gayrat.

The fifteenth vice is jealousy (**Hasad**). "**Hasad**" means to be jealous. A person inflicted with this disease wants others not to keep blessings (**Nimat**) bestowed upon them by Allahu ta'ala or in other words he wants them to lose those blessings. Desiring that others should not have harmful things would not be jealousy but would be Gayrat. Desiring that those who use religious knowledge to obtain worldly gains should lose their knowledge is also Gayrat. Wanting destruction of the wealth and possessions of those who use them to promote forbidden or oppressive things or to spread "**Bidat**" or to destroy Islam in short would not be jealousy but would be religious Gayrat. One who possesses jealousy in one's heart but is not content with it or does not want to possess that vice would not be committing sin. Things that come to the heart, e.g., thoughts or memories are not considered sin because controlling these things is not within the power of one's self. But, if one does not worry about or regret having jealousy in one's heart or one desires to be jealous then, that would be a sin and a forbidden act. Also, if one shows one's jealousy through one's actions or words then that would be a greater sin. In one hadith, our Prophet, peace be upon him, said, "**Human beings cannot free themselves from the following three things: 'Su-i zan', 'Tayara' and 'Hasad'. When a person has evil thoughts about others (Su-i zan), he should not act according to his evil opinion. He should perform things that he thinks as ill-omened by placing his trust (Tawakkul) in Allahu ta'ala and he should never hurt anyone whom he is jealous of!**" "**Tayara**" means believing in ill-omen. "**Su-i zan**" means one's thinking a particular person as an evil person. It can be derived from this hadith that having jealousy in one's heart is not prohibited but one's satisfaction with it in one's heart or desiring its continuance is prohibited. The book Hadika relates the following, "A thought received by the spiritual heart fits one of the following five categories: The first one is the kind which does not have staying power therefore it is repelled right away and is called "**Hajis**". The second one stays in the heart for a while and is called "**Hatir**". The third one is the kind which causes doubt in the heart, e.g., whether it should be done or not and is called "**Hadith-un-nafs**". The fourth one is that the heart prefers to do it and is called "**Hamm**". The fifth one is that the preference of the fourth category becomes stronger and the heart decides to do it with strong will and is called "**Azm**" and "**Jazm**". The first three categories are not recorded by the angels. The fourth state, e.g., "**Hamm**" will be recorded as a reward if it is one of the good deeds. Also, it will be recorded as reward if it is one of the evil deeds and one does not commit it. The fifth state "**Azm**" is the following: if it is one of the prohibited actions and is carried out then one sin will be recorded. If it is not carried out it will be forgiven. In another hadith our Prophet Muhammad, peace be upon him, said, "**Evil thoughts received by the heart will be forgiven unless they are acted upon or said to others.**" When some disbelief or made-up and corrupt thoughts (**Bidat**) come to one's heart, if he becomes upset because of these and rejects them right away,

this short lived thoughts will not be disbelief. But, if one decides to become a disbeliever after many years or even sets conditions for it, he will become a disbeliever immediately from that moment on. Also, if a woman decides to marry a disbeliever after many years in the future, she will become a disbeliever at the moment she forms her decision. [The degree of sin of committing a prohibited thing is greater than the degree of sin of forming a decision to commit a prohibited (Haram) act. **"Haram"** means things that are prohibited by Allahu ta'ala. Sin is a noun or in other words it means the punishment that will be given to those who perform the prohibited things. Committing sin means performing something, which will invoke punishment. It means committing haram. "Thawab" means the rewards that will be given in the next world for the actions, i.e., worships and goodness performed on earth. Allahu ta'ala has promised us He will give reward in the next world to those who performed goodness and worships in this world. It is not necessary (**Wajib**) to give rewards for the goodness done or worships performed but Allahu ta'ala with His infinite mercy and benevolence promised to do so. Allahu ta'ala will never back off from His promise and will certainly do whatever He has promised.]

In one hadith, Rasulullah, peace be upon him, said, **"If a human being forms a decision in his heart to commit a prohibited thing (Haram) but does not perform it because of the fear of Allahu ta'ala, there won't be any recording of any sin but if he commits the prohibited thing (Haram), one sin will be recorded."**

It is forbidden to form an intention to become a disbeliever (**Kafir**) or to become an Ahl al-bidat (One who deviates from the right path is called "Ahl al-bidat".) Anyone who forms such an intention will become the disbeliever he intends to become at the moment he forms his intention. Because, these two intentions are evil in their essence and thus forbidden. Further, the thought of committing forbidden things is evil because it becomes a cause for the execution of the forbidden things. The thought in itself is not evil but the execution of that evil thought is evil and ugly. When the contemplated forbidden act is not committed, the state of its being forbidden or its being a sin is lifted. This lifting is a blessing of Allahu ta'ala for the followers of Prophet Muhammad, peace be upon him.

Not wanting others to lose their blessings but instead desiring to have similar blessings for one's self would not be jealousy. This would be called envy (**Gibta**). Envy is a virtue. It is necessary (**Wajib**) to have envy for a pious Muslim (**Salih**) who lives according to the rules of Islam, e.g., one who performs the obligations (**Fards**) and who abstains from committing the prohibited actions. Being envious for one who has worldly things is slightly disliked "Tanzih al-makruh" in Islam.

In one hadith, Rasulullah, peace be upon him, said, **"Allahu ta'ala has Gayrat for a Mumin and Mumin also has Gayrat for other Mumins."** Allahu ta'ala prohibited adultery because of His Gayrat. Allahu ta'ala says, **"Oh sons of Adam! I created you for myself and everything else for your utility but those things I created for you should not make you forget the meaning of your creation."** In another hadith al-Qudsi, Allahu ta'ala said, **"I created you for myself. Do not busy yourself with other things! I will provide your sustenance, do not worry!"**. Prophet Joseph's (Yusuf) asking to a person who was going to see the Ruler (**Sultan**) of the time that he should mention his name in the presence of the Ruler caused **Gayrat** of Allahu ta'ala and therefore caused prophet Joseph, peace be upon him, to stay in prison for many years. Also, Prophet Abraham's (Ibrahim), peace be upon him, joy upon the birth of his son Isma'il caused **Gayrat** of Allahu ta'ala and ordered Abraham, peace be upon him, to sacrifice his son Isma'il. Occurrence of the **Gayrat** of Allahu ta'ala for the one's whom Allahu ta'ala loves happened many times including some awliya. **Gayrat** means one's not consenting to share his

rights on a person with others. Meaning of **Gayrat** of Allahu ta'ala is His not consenting with human creature's committing sins. The duty of a human creature is not to do anything he wants to do but instead it is to perform his duty toward Allahu ta'ala. This duty is his carrying out the commandments and avoiding prohibited actions (Harams). Satisfying every desire is only the right of Allahu ta'ala. As far as human creatures are concerned, performing their desires or committing sins would be violating the right of Allahu ta'ala, i.e., having a share from the right of Allahu ta'ala. A Mumin should have **Gayrat** on himself with respect to committing sin. This should show itself as a pounding heart or having distress while he is committing the sin. The heart of a Mumin is the house of Allahu ta'ala and is the place for virtues. Having evil thoughts in the heart comes to mean sharing evil with good and the heart's pounding and palpitation comes to mean that the heart is not satisfied with this sharing and showing its **Gayrat**. Sa'd bin Ubada, may Allahu ta'ala be pleased with him, the leader of the "Ansar," {Muslim inhabitants of the city of Madina who received the Muslims immigrating from the city of Mecca are called Ansar} asked Rasulullah, peace be upon him, Oh Rasulullah! If I see my wife with a stranger in the same bed, couldn't I kill her before I bring four witnesses to testify that she was seen by them in the bed with a stranger? Rasulullah answered him, **"Surely, you cannot kill her."** Sa'd in return said that it is well known that he would need four witness but he doesn't think he could handle that kind of shame and would kill her right there instead of trying to get four witnesses. At that time Rasulullah turned to the people and said, **"Oh people! You have heard the answer of your leader! He is very Gayur. I am more Gayur than him, and Allahu ta'ala is much more Gayur than I am."** In other words, he was saying that this type of being "Gayur" was not proper. He was saying, Even though I am more Gayur than him, I would not go beyond the limits or boundaries set by Islam. Even though Allahu ta'ala is much more Gayur than us, He would not hurry to punish her for her adultery. By saying such, Rasulullah, peace be upon him, wanted to point out that it was not proper for Sa'd to rush for the right punishment without first following the rules set by Islam. Every Muslim who witnesses another Muslim committing a forbidden act must apply punishment (**Taz'ir**) immediately. Persons who witness others committing forbidden acts cannot apply punishment after they stopped committing that forbidden act. In this situation they have to report to the Judge and the Judge of the government will apply the punishment. Anyone who witnesses his wife committing adultery and kills her right away must show four witnesses at the court. His swearing at the court will not be acceptable. If he cannot bring four witnesses, he will be sentenced by the Judge for murder. It is not permissible (**Jaiz**) for a woman to show **Gayrat** for the second wife "or for the other wife". Rasulullah, peace be upon him, one night left the room of his wife Hadrat Aisha (may Allahu ta'ala be well pleased with her). She thought that he has gone to the room of another one of his wives and had **Gayrat** about her. Rasulullah, peace be upon him, upon returning back to her room observed her grief and asked, **"Did you have 'Gayrat'?"** She said, "Wouldn't be proper for a poor creature like me to have 'Gayrat' about a person like you who is the most honorable among all beings and who is the most merciful among all creatures?" He answered, **"You have followed evil suggestions (Waswasa) of the devil."** She inquired if there was a devil by her. He answered, **"Yes there is."** She further inquired whether there was a devil by Rasulullah, peace be upon him. He answered by saying, **"Yes there is but Allahu ta'ala is protecting me from the evil suggestions of the devil."** He implied that his devil became Muslim and now only reminds him good things. In another hadith, Rasulullah, peace be upon him, said, **"Allahu ta'ala blessed me with two blessings that He has not given to anybody else: my devil was a disbeliever He made it Muslim and He blessed me with wives who help**

**me in the way of spreading Islam!"** The devil of Adam, peace be upon him, was a disbeliever and his wife Eve (Hadrat Hawwa, may Allahu ta'ala be well pleased with her) was deceived by the oath of the devil in the heaven and she caused the mistake of the Hadrat Adam, peace be upon him.

**Gayrat** of human beings toward Allahu ta'ala would be not wanting to commit prohibited (**Haram**) things.

The opposite of jealousy is to give advice (**Nasihah**). It is a desire in one's heart about the another person who has received the blessings (Worldly or other worldly) that he should keep those blessings so that he may do good religious or worldly things through them. It is incumbent (**Wajib**) for all Muslims to give advice to others. Rasulullah, peace be upon him, said, "**The person who is instrumental for another person's performing good deeds will receive as much reward as the person who performs the goodness,**" and "**Any Muslim who asks blessings for himself but does not ask same blessings for other Muslims would not be having belief,**" and "**The basis of religion is to give advice.**" The meaning of giving advice for the sake of Allahu ta'ala is to inform others that Allahu ta'ala exists, that there is only one Allah, that He is the only One who possesses attributes of Perfection and Beauty, that He does not possess any deficiency or any kind of attributes which are not worthy of Him, that it is necessary for everyone to worship Him with a pure intention, that everyone should try to earn His favor and consent as much as one can accomplish, that no one should rebel against Him, that everyone should love His friends, that everyone should oppose His adversaries, that everyone should love those who obey His orders, that everyone should not love those who disobey His commandments, that everyone should enumerate His blessings and give thanks for them, that everyone should have compassion toward His creatures and that no one should assert He possesses any of the attributes He does not possess. Giving advice (Nasihah) for the Qur'an is that everyone should believe in the things written in the Qur'an; everyone should carry out the things that are ordered in the Qur'an; no one should try to make translations of the Qur'an according to his understanding; everyone should recite the Qur'an much in the best and truest way and everyone should know and let others know that it is not permissible to touch the Qur'an without ritual cleansing (**Wudu**). Giving advice for the Prophet Muhammad, peace be upon him, is that, it is necessary for everyone to believe in everything taught by him; it is necessary for everyone to pay respect to him and to his name; it is necessary for everyone to practice and spread his **Sunnat**; it is necessary for everyone to assimilate his beautiful morals and ethics, and it is a must for everyone to love his progeny and his companions and his followers (**Ummah**). Giving advice (**Nasihah**) for the government of a country is that, it is to help those government officials who respect Allahu ta'ala and protect His religion as well as give freedom to people for practicing their religion. It is to advise them about the truth or the correct way and to tell them that they must observe the rights of Muslims. It is not to rebel against them and not to violate the laws. It is praying for them so that they may do service for Islam and humanity. It is to pray behind them and to help them financially or by joining or by prayer (**Dua**) when they perform a fight (**Jihad**) against disbelievers. It is to pay the tax and obligatory almsgiving. It is not to attack anyone with guns. It is to guide and steer them to the right path and justice in a soft manner without rebelling against them when they wrong themselves or do injustice. It is not to fawn them and not to be a cause for them to depart from the right and correct ways. It is to tell everyone that it is necessary not to rebel against those who are in charge of the government. It is to tell everyone that it is necessary for everyone to follow the teachings of the religious laws (**Fiqh**); ilm al-hal books and ethics books written by "Ahl as-sunnat scholars". Giving advice (**Nasihah**) for everyone is to tell

them that they should perform the things that are useful for this and the next worlds, and that they should avoid doing things harmful to this and the next worlds, and that they should not hurt anybody; should not break heart of anyone and should teach others what they do not know and cover their mistakes when it is necessary. It is to tell them that they should perform the obligatory duties and they should not do the forbidden actions and they should tell these things in a soft manner. It is further necessary to tell them that it is necessary to have compassion toward youngsters and have respect for the elders and treat others the same way you want them to treat you and not to treat others in such a way that you do not want to be treated. Finally, it is to tell them that they should help others financially and physically.

In one hadith, our Prophet, peace be upon him, said, **"Those who do not help Muslims and those who do not work for the welfare and comfort of Muslims are not one of them. Those who do not give advice for Allah, Qur'an, Rasulullah, head of the government and for all Muslims are not one of them."**

Jealousy diminishes the reward of worship. In one hadith, Rasulullah, peace be upon him, said, **"Beware of being jealous. Let it be known that jealousy will destroy rewards 'Thawabs' just like the fire destroys wood."** A jealous person will backbite and gossip the person whom he is jealous of. He will attack his self and property. His rewards (**Thawabs**) will be taken away from him and given to whom he attacked in order to compensate him, during the day of Judgement. When a jealous person sees the blessings (**Nimats**) in a person whom he is jealous of, he feels great distress and loses his sleep. Those who do good deeds will receive ten fold rewards. Jealousy destroys nine of them and will leave only one behind. There is no sin other than disbelief (**Kufr**) that will destroy all rewards of good deeds performed. Committing prohibited actions by believing that they are not grave sins or by not paying attention to Islam or committing prohibited actions and other things that cause disbelief and apostasy (**Irtidad**) will destroy all the rewards given for the good deeds performed. In one hadith, our Prophet, peace be upon him, said, **"Two serious illnesses of the ancient followers 'Ummats' also plagued my followers 'Ummat': jealousy and shaving. When I say shaving, I do not mean that they shaved the hair on their heads. I mean that they shaved their religion from the roots and annihilated it all together. I swear to you that anyone who has no belief will never enter Paradise. Unless you love each other, you cannot obtain belief. In order to be able to love each other you should give greetings (Salam) to each other often."**

[This hadith clearly shows the importance of exchanging greetings (**Salam**) and orders its practice. When two Muslims meet each other, it is **Sunnat** for one of them to say "Salamun alaikum" and it is obligatory (**Fard**) for the other one to reply "Wa alaikum salam". It is not permissible (**Jaiz**) to greet each other with other phrases that are used by disbelievers or by hand, body or other mimics. When two Muslims see each other from a distance such that they cannot hear each other, it is permissible to repeat above-mentioned phrases for greetings (**Salam**) as well as to greet each other by raising their right hand up to their eyebrows. When exchanging greetings with disbelievers, it is permissible to use phrases utilized by them in order to avoid instigation (**Fitna**). Raising instigation is forbidden (**Haram**). Not raising instigation by following the directions given above with respect to exchanging greetings with disbelievers is very rewarding (Thawab).]

It has been communicated, **"A Muslim possesses goodness but when he becomes jealous all the goodness departs from him."** In another hadith, Rasulullah, peace be upon him, said, **"Those who are jealous, who do 'Namima' and 'Kahanat' are not one of me."** "Namima" is carrying one's words to another in order to raise instigation and cause discord among Muslims.

"Kahanat" is the sayings of the sooth sayers. [Those who try to predict unknown future events are called sooth sayers (**Kahin**). We must not believe them.] It is apparent from this hadith that those who are jealous will not receive the intercession (**Shafa'at**) of Rasulullah, peace be upon him. They will not have rights to ask intercession.

In one hadith, Rasulullah, peace be upon him, said, **"Six types of persons will be questioned from six things, will be punished at the gathering place of the Judgment day, and then will be thrown to hell: presidents of the states from oppression 'Zulm'; Arabic race from the 'Gayrat' for their race; leaders of the small villages from conceit 'Kibr'; businessmen from violation of the trust or deceit; villagers from ignorance; and scholars 'Alims' from jealousy."** It is necessary for the businessman to learn the meaning of lying, interest, deceit, and appropriating others' funds with non valid business practices and to learn how to protect himself from these forbidden acts. Villagers and every Muslim must learn knowledge of "Ahl as-sunnat faith" and knowledge which teaches how to do things that are necessary in the religion (Ilm al-hal knowledge). This hadith informs us that jealousy exists more among men who hold religious positions in society. The book Tafsir al-Kabir teaches the following: "Jealousy is ten parts and nine of them exist in men holding religious posts or men learned in religious knowledge. Worldly difficulties are ten parts and nine of them exist in pious men 'Salih'. Abasement 'Zillat' are ten parts and nine of them exist among Jews. Humility 'Tawazu' is ten parts and nine of them exist among Christians. Appetite 'Shahwat' is ten parts and nine of them exist in women and one part exists in men. Knowledge 'Ilm' is ten parts and one part is in Iraq. Belief is ten parts and nine of them is in Yaman. Wisdom 'Aql' is ten parts and nine of them are in men. Blessings 'Barakat' of the world is in ten parts and nine of them is in Damascus 'Sham'." Fahraddin al-Razi in his Tafsir al-Kabir wrote of what was happening in his time. Before Rasulullah, peace be upon him, was born, Jews, before going to war would pray, "Oh! Our Lord!, For the sake of that honorable Prophet that you have promised to send and whom you love very much." Their prayers would be accepted and Allahu ta'ala would help them. When Rasulullah, peace be upon him, started to invite people to become Muslims, they understood that he was the promised Prophet but because of their jealousy they denied him. Their jealousy lead them and all their progeny to endless disasters, calamities and punishments.

Allahu ta'ala ordered us to protect ourselves from the wickedness (**Sharr**) of the devil as well as wickedness of a jealous person.

In one hadith, Rasulullah, peace be upon him, said, **"Ask for your necessities or needs from the rich (Ahl al-nimat) in a secret manner because others will be jealous of those who possess blessings (Nimats)."** When others realize that your necessities or needs are being taken care of, you will be exposing yourself to their jealousy. A person who has a secret has an option, he may hide it or reveal it. Most of the time, a person who reveals his secret will live to regret it. A person has control over his sayings until they come out of his mouth. He has the option either tell or don't tell but once the words come out of his mouth he is a slave of his words and will regret it by saying that he should have never said that. Those who possess much wealth usually will not keep a secret. There is a famous saying which states "Keep your 'Zahab', 'Zihab' and 'Madhhab' secret." [Here "Zahab" means gold, "Zihab" means belief and "Madhhab" means the way one goes about running his affairs.]

Being jealous will not change the decree of Allahu ta'ala. A jealous person worries and tires himself needlessly and the sins he will accumulate will be an additional loss. Hadrat Muawiya, may Allahu ta'ala be well pleased with him, advised his son, "Beware of jealousy very much! The damage which will be caused by being jealous will show on you faster and much more than

on your enemy." Sufyan al-Sawri, may Allahu ta'ala be pleased with him, said that those who are not jealous will have a clear mind. No jealous person ever achieved his desires nor earned the respect of others. Being jealous negatively effects his nervous system and shortens his life span. Asma'i, may Allahu ta'ala be pleased with him, says: he met a villager who was 120 years old and asked him the secret of his long life. The villager said he was never jealous of anyone! Abullays al-Samarkandi, may Allahu ta'ala be pleased with him, said, "Prayer 'Dua' of three types of persons will not be accepted: those who eat from forbidden 'Haram'; those who backbite, and those who are jealous."

The person who is being the subject of jealousy will never see any loss from it in both worlds. He may even gain some benefits. The jealous person will spend his life in misery. When he sees that the person whom he is jealous of does not lose those blessings (**Nimats**) and moreover that wealth starts to increase, he will have a nervous breakdown. A jealous person, in order to get rid of his jealousy, should send presents, give advice (**Nasihah**) and praise the person whom he is jealous of. He should show humility toward him and should pray for him so that his blessings would increase.

## 16- HATRED ( H I Q D )

Hatred is the 16th malady of the heart. "Hiqd" is to hate another person, to bear animosity, and have grudge in one's heart toward him. Having this type of animosity toward a person who gives advice to himself is forbidden (Haram). One should obey his advice (**Nasihah**) instead of hating him. Since the advisor carries out the order of Allahu ta'ala, he should be loved and respected. Having hatred toward tyrants and oppressors is not forbidden.

Upon the death of a person who has lent money to another, the person who owes the money must pay his debt to surviving beneficiaries of the deceased. If the debt is not paid, they will make him pay in the next world (**Akhirat**). It is better to forgive an oppressor (**Zalim**). Face of Rasulullah, peace be upon him, was injured and one of his blessed teeth was broken during the war at "Uhud" mountain. The companions observing his state became very upset and asked Rasulullah, peace be upon him, to pray for the punishment of this people. He replied, **"I was not sent to ask for curses 'Lanat'. I was sent to ask and pray for useful and beneficial things as well as pity and compassion for every creature."** Then he continued, **"Oh my Lord! Give these people the sense of finding the right path 'Hidayat'. They cannot recognize the truth and they do not know."** He forgave his enemies and did not ask punishment to be sent upon them.

In one hadith, Rasulullah, peace be upon him, said, **"Giving property away for charity 'Sadaqa' will not decrease the property. Allah will promote forgivers to the ranks of the honorable 'Aziz'. Those who forgive for the sake of Allah will be exalted by Him."**

Gulabadi, may Allahu ta'ala be pleased with him, says that the almsgiving mentioned in this hadith refers to obligatory almsgiving (Zakat). Humble persons will earn more rewards for their worships and good deeds and their sin will be forgiven quicker. The desires of the animal soul are embedded into the creation of human beings. They love property and money. Thus, self-assertion (**Ghadab**), revenge and conceit (**Kibr**) start to assert themselves. This hadith shows cures for these vices by illustrating almsgiving and obligatory almsgiving. By ordering forgiveness, it cleanses the negative effects due to feeling anger and revenge. The forgiveness mentioned in this hadith is stated as a certainty (**Mutlaq**) criteria or in other words it has been ordered with no additional condition attached to it. Therefore, meaning of the certainty command cannot be narrowed down or limited by any condition. They are general in nature. For that reason their meaning cannot be channeled into a few conditions. Forgiving is better even if it is not

possible to receive one's compensation. Forgiving is also better even if it is in one's power to obtain compensation for damage suffered. Forgiving while one has the power to receive compensation forcibly is very hard thing to do for the ego (Nafs). Forgiving the oppressor is the highest degree of mildness (**Hilm**), forbearance, compassion, and bravery. Giving presents to a person, who has never done you a favor, is the highest level of favor (**Ihsan**). Doing a favor to a person who has done evil to you is the highest degree of humanity. These attributes convert an enemy into a friend. Jesus (Isa), peace be upon him, said, "I had said earlier that anyone who breaks someone's teeth should be retaliated by the same and anyone who cut someone's nose or ear should be retaliated the same way. But now I am telling you that firstly, do not respond to an evil doer with evil and secondly, if anyone hits you on the right cheek, turn the left cheek." Shaikh Ibn-ul Arabi, may Allahu ta'ala be pleased with him [Muhyiddin ibni Arabi passed away in 638 Hijri, 1240 A.D. at Sham (Damascus).], said, "Responding to those who have done evil against you with goodness comes to mean that you are giving thanks 'Shukran' for the blessings bestowed upon you. Treating those who have treated you with goodness with ill behavior comes to mean, not giving thanks for the blessings bestowed upon you." Receiving one's due right but no more than the due right from a person who took away something from one would be retaliation (**Intisar**). Forgiveness is the highest degree of justice (**Adalat**) and retaliation is the lower degree of justice. The highest degree a pious person (**Salih**) can rise is the degree of Justice. Forgiving an oppressor or tyrant may give an impression of weakness (**Ajz**) to them and might bring increased oppression. Practicing retaliation against tyrants and oppressors always decreases amounts of oppression or stops it all together. Thus, in such instances retaliating instead of forgiving would be better and more rewarding. Receiving more than what is due while one is getting even is injustice (**Jawr**). It has been reported that those who do injustice will be punished. A person who forgives an oppressor will obtain the love of Allahu ta'ala. Receiving back what is due from an oppressor for getting even with him would be justice. Justice should be practiced toward disbelievers. But, forgiving is a better habit while one has power to retaliate. When Rasulullah, peace be upon him, witnessed someone cursing to an oppressor, he told him, **"You have practised retaliation (Intisar)."** If he had forgiven him, it would have been better. In one hadith, which is quoted at the end of the first fascicle of the book Barika Rasulullah, peace be upon him, said, **"One who has three things will enter Paradise from any door he may wish: one who pays back others' rights which he has violated before; one who recites eleven times the chapter of 'Ikhlas' of the Qur'an after every 'salat' prayer; and one who forgives his murderer before he dies."** {The name of Zulkarnayn was mentioned in the Qur'an. He was either a prophet or a saint.} Those scholars who said that Zulkarnayn was not one of the prophets said that he was given four of the virtues that exist in prophets. These four virtues are, he would forgive while he has the power of receiving compensation forcefully, he would do whatever he promised, he would always tell the truth, and he would not prepare his sustenance (**Rizq**) from the previous day. The reward (Thawab) one would receive for forgiving would be proportional to the amount of injustice one has suffered.

Eleven evils come out of hatred (**Hiqd**): jealousy; rejoicing at another misfortune (Shamatat); separation (Hijr); viewing with contempt, looking down (Istisgar); lie; backbiting; exposing others' secrets; making fun of someone; giving undue difficulty to others; not paying back what is due to the right owners; and being an obstacle for receiving forgiveness.

Anyone who has hatred (**Hiqd**) will be caught in the following sins: slandering; lying; being a false witness for someone; backbiting; exposing others' secrets; making fun of others; hurting others without any reason; violating others' rights; and not visiting others. The following hadith



shows that Islam does not permit practicing black magic, **"It is hoped that all the sin of those who do not possess the following three things would be forgiven: dying before catching the disease of disbelief (Shirk); not practicing black magic; and not having hatred (Hiqd) toward brothers in Islam."**

Making "Sihr" means practicing black magic (**Afsun**) and it is forbidden (**Haram**) in Islam. A person who makes black magic (**Sihr**) is called "Jadu" in the Persian. If a person who practices black magic (**Sihr**) believes that he can do anything through black magic, he will become a disbeliever. A person who denies the existence and effects of the black magic will also become a disbeliever. We should believe that black magic, just like other medicine, is effective only if Allahu ta'ala decrees it. Even though it is not disbelief to believe that whatever one may wish Allahu ta'ala would create it, believing as such would be a grave sin. The cure for the black magic is written in length in the Turkish book Se'adet-i Ebediyye.

In one hadith, Rasulullah, peace be upon him, said, **"Allahu ta'ala, on the fifteenth day of the holy month 'Shaban', pities all of His creatures. However, He does not forgive disbelievers 'Mushriks' and 'mushahin'."** "Mushahin" means a person who follows "bidat" things (**Ahl al-Bid'a**) and a person who does not follow any school of thought (la-madhhabiyya).

[Those who do not belong to "Ahl as-sunnat wal Jamaat school of thought (madhhab)" are called followers of the wrong path (**Ahl al-bidat**). Anyone who does not follow one of the four schools of thought (Madhhabs) has already departed from Ahl as-sunnat group. Those who departed from the "Ahl as-sunnat" group either become disbelievers or followers of the wrong path (**Ahl al-bidat**). There are various kinds of disbelievers. The worst among them is the "Mushrik". "Mushrik" means those who do not believe in Allahu ta'ala and the day of Judgment. Atheists, freemasons and communists are all "Mushriks". Followers of the wrong path (**Ahl al-bidat**) are not disbelievers. But, Islamic scholars informed us that those "Ahl al-Bidat" who go too far in their deviated beliefs, i.e., those who deny the matters that are clearly communicated in the Qur'an and hadiths become disbelievers. The word "Mushrik" is utilized instead of the word "disbeliever" in Qur'an and hadiths. For example, when Allahu ta'ala says in the Qur'an that He will not forgive "Mushrik" this comes to mean that He will not forgive any and every kind of disbeliever. If those persons who deviated from the right path do not go too far in their deviated beliefs, they are still Muslims and they are "Ahl al-qibla". But, their harm toward Islam is greater than the harm of the disbelievers. Those holders of religious posts who do not follow any one of the four schools of thought (Madhhab), or the followers of Mawdudi and Sayyid Qutb as well as those who call themselves "Salafiyya" but in essence follow the teachings of Ibn al-Taymiyya are in the category of "Ahl al-Bidat" mentioned above. One of the famous Indian scholars, namely, mufti Mahmud bin Abdulgayyur Pishawuri, may Allahu ta'ala be pleased with him, in his book Hujjat-ul-Islam published in 11264 Hijri [1848 A. D]. by quoting from the article written in Persian "Tuhfat-ul-arab-i wal-ajam" says the following: *[It is necessary (**Wajib**) for Muslims to follow one of the "Mujtahid" imams because the "Nahl" chapter, 43rd and "Anbiya" chapter, 7th verse of the Qur'an says, "Ask scholars and learn from them!" and the "Tawba" chapter, 100th verse says, "Allahu ta'ala is content with the first 'Muhajir' and 'Ansar' and those who follow them."* These verses order us to follow (Taqlid) them. When Muaz bin Jabal, may Allahu ta'ala be well pleased with him, was appointed to become the governor of Yaman, Rasulullah, peace be upon him, asked him how he will manage the affairs of the people. He answered by saying that he will make "Judgement" (**Ijtihad**) and decide according to his understanding when he cannot find a solution in the Qur'an and in the hadiths. Rasulullah, peace be upon him, liked his answer very much and thanked Allahu ta'ala much. Jalaluddin-i

*Suyuti, may Allahu ta'ala be pleased with him, in his book Jazil-ul-mawahib informs that Ahmad Shihabuddin Karafi, may Allahu ta'ala be pleased with him, who was one of the "Maliki" scholars, who lived in Egypt [he passed away at 684 Hijri or 1285 A. D.] said, "There is unanimity (**Ijma'**) of scholars about a new Muslim, i.e., he must follow (Taqlid) one of the scholars of his choice." It is permissible (**Jaiz**) for average Muslims to repeat the judgment passed to them by an "Imam" of hadith about the correctness of a hadith, e.g., they may say, "Such and such hadith is correct 'Sahih'." Similarly, it is permissible (**Jaiz**) to repeat a judgment passed to them by the doctors of religious law (Fiqh Imams) about the correctness of a problem of "Fiqh" (**Masala**), e.g., they may say, "such and such a problem 'Masala' is correct 'Sahih' or alternatively doing such and such deeds this way or that way is correct 'Sahih'." Meaning of the "Nisa" chapter, 58th verse of the Qur'an is the following, **"When you disagree on some religious matter, look for an answer in the Qur'an and Sunnat of Muhammad, peace be upon him."** This commandment is directed to the "muftahid" scholars. Ibn al-Hazm stated the following, "It is not permissible 'Halal' to follow or imitate anyone whether it be dead or alive. Every individual has to make his own 'Ijtihad'! . His statement is not a valid statement because he is not an "Ahl as-sunnat scholar". [It is written at the end of our book Ashadd-ul-Jihad that Ibn al-Hazm is a deviated and "la-madhabiyya" person.] It is necessary (**Wajib**) for a person who gives religious judgements (**Mufti**) to be a "Muftahid". It is forbidden (**Haram**) for a "Mufti" who is not a "Mutlaq Muftahid" to give judgment (**Fatwa**). But it is permissible (**Jaiz**) for him to convey the earlier judgments (**Fatwa**). It is also not permissible (**Jaiz**) to ask a new judgement (**Fatwa**) from a "Mufti" who is not a "Mutlaq Muftahid". The following is written in the chapter of fasting of the book Kifaya : It is not permissible (Jaiz) for a person who is not "Muftahid" to practice according to a hadith he has heard. Because, that hadith might be one of those hadiths which needs interpretation or one of the hadiths that was canceled. But, Judgement (Fatwa) is not like that. {In other words, judgement is something concrete. There is no doubt about it and that everyone should follow the fatwa.} This subject is also written in this manner in the book Takrir . The translation from the article "Tuhfat-ul-arab-i wal-ajam" is ended here.]*

One of the causes of hatred is anger (Ghadab). When a person gets angry but is not able to take revenge, his anger transforms itself into hatred. Anger is caused by increase in the movement of the blood [because of an increase in blood pressure]. It is a good deed to have anger for the sake of Allahu ta'ala. This occurs because of one's religious **Gayrat**.

## 17- REJOICING AT ANOTHER'S MISFORTUNE ( SHAMATAT )

Rejoicing at another's misfortune is "Shamatat". In one hadith, Rasulullah, peace be upon him, said, **"Do not have 'Shamatat' for another religious brother! If you have 'Shamatat' then Allahu ta'ala will take the disaster from him and give it to you."** It would not be "Shamatat" if one feels happiness upon hearing the death of an oppressor because one would be saved from his evil. Being happy upon hearing the disasters and troubles other than death one's enemy is suffering will be "Shamatat". It will even be worse if one believes that he is the cause of the disasters and troubles, e.g., by supposing his prayer (**Dua**) was accepted and that is why his enemy is suffering. Such belief would cause him to catch the vice of self love (**Ujb**). One should think the suffering of his enemy might be deception ("Makr" or "Istidraj") for himself. Therefore, one should pray for the removal of those troubles. In one hadith, Rasulullah, peace be upon him, said, **"A Mumin's good prayer 'Dua' on behalf of another Mumin brother will be accepted. An angel will say, 'May Allahu ta'ala give the same goodness to you also!' And then they will say, Amin! Prayer 'Dua' of an angel will not be rejected."** If the enemy is a tyrant

(**Zalim**) and the disasters and troubles he suffers will prevent him from oppressing others, then being happy about his suffering over those troubles would not be "Shamatat" and would not be a sin but instead it would be a religious **Gayrat**. Religious **Gayrat** is an indication of strength of one's belief. It is good to have **Gayrat** for Allahu ta'ala. It is not so good if it is due to one's animal desires. In reality, being happy upon hearing of the suffering of the tyrant is not a good thing but since it prevents him from oppressing others, it became permissible.

## 18- SEPERATION ( H I J R )

"Hijr" means to depart from being a friend and become cross, angry with. In one hadith, Rasulullah, said, **"It would not be permissible (Halal) for a believer (Mumin) to become cross with another believer (Mumin) for more than three days. After three days it is necessary (Wajib) for him to go and give greetings (Salam) to him. If he returns his greetings they will share the reward (Thawab), otherwise the sin will be written to him."** It is neither proper nor permissible (Jaiz) for a man or woman to become angry or offended with another believer (**Mumin**) to such a degree to cut the relationship and not to talk because of worldly affairs. Non-Muslims (**Zimmis**), e.g., Christians and Jews who live as citizens of a Muslim state are to be treated like Muslims with respect to "Muamalat". Activities other than religious worships and marriage are called "Muamalat".

[It is not permissible (**Jaiz**) to become offended with non-Muslim citizens of an Islamic state for worldly affairs. Treating them nicely with a smiling face and not hurting their feelings or not violating their rights is necessary in order to win their hearts. Whether it be within the borders of an Islamic state or whether it be outside the borders of the Islamic state (**Dar-ul-harb**) or wherever it may be, and whether it be a Muslim or nonbeliever or whoever it may be, there is never any permission in any way to violate the right, property, safety or honor of any human being. A nonbeliever who lives within the Islamic state or disbeliever tourists who are visiting the Islamic state or disbeliever businessmen who are within the borders of the Islamic state for business purposes enjoy the rights of a Muslim citizen of the Islamic state with respect to the laws which govern every aspect of daily life other than the religious worships that Muslims are obligated to perform. They are free to perform their religious duties or prayers. Islam grants these rights and freedom to these people. A Muslim should obey the orders of Allahu ta'ala and should not commit any sin. He should not disobey the laws that govern the country. He should not commit any crime. He should not cause instigation. He should do goodness to everyone everywhere whether it be Muslims or disbelievers. Furthermore, a Muslim should observe the rights of others and should never oppress anyone. He should demonstrate the beautiful Islamic morals and honor to everyone and everywhere and therefore should cause members of other nations to respect and admire the religion of Islam.]

It is better to go to a person whom one is crossed with before the three-day limit set by the religion and make up with him. The three-day limit was set in order not to raise any difficulty. Sin starts after the three-day limit and continues to grow as days pass by. Growth of the sin continues until the make up. In one hadith, Rasulullah, peace be upon him, said, **"Go to a person who has offended you and make up! Forgive the person who oppressed you. Make goodness to a person who treated you badly!"** There will be ten rewards (**Thawab**) for a person who says "Assalamu alaikum" and twenty rewards for one who says "Assalamu alaikum wa rahmatullah" and thirty rewards for one who says "Assalamu alaikum wa rahmatullah wa barakatuh". There will also be equal amounts of rewards for those who return the

greetings in the same manner, i.e., ten rewards for one who says "Wa alaikum salam", twenty rewards for one who replies "Wa alaikum salam wa rahmatullah" and thirty rewards for the one who returns the greetings (**Salam**) by saying "Wa alaikum salam wa rahmatullah wa barakatuh". The person who does not make up within the three-day limit will be punished in hell if he does not receive forgiveness or intercession (**Shafa'at**). It is permissible (**Jaiz**, or even **mustahab**) to perform "Hijr" to a sinning person for the purpose of giving him a lesson, i.e., not speaking to him would be "hijr." This type of application of "Hijr" to the sinner would be considered as isolating him for the sake of Allahu ta'ala or being offended to him for the sake of Allahu ta'ala. In one hadith, Rasulullah, peace be upon him, said, "**The best and most valuable of all good deeds or worships is 'Hubb-i fillah' and 'Bugd-i fillah'.**" "Hubb-i fillah" means loving for the sake of Allahu ta'ala and "Bugd-i fillah" means not loving and staying away for the sake of Allahu ta'ala. Allahu ta'ala asked Moses (Musa), peace be upon him: what did you do for Me? He answered by saying that he performed "salats" and fasted and gave alms and made remembrance (**Dhikr**), i.e., mentioned His name often. Allahu ta'ala told him: the "salats" you prayed are a proof (**Burhan**) for you, i.e., they will protect you from doing evil deeds; the fast you performed is a shield for you, i.e., it will protect you from the hell fire; the alms (Zakat) you gave will give you shade during the Judgement day; and the remembrance (Dhikr) you made will give you light during the day of reckoning at the gathering place. Oh! Moses, what did you do for Me? Allahu ta'ala asked again. This time Moses, peace be upon him, begged Allahu ta'ala that He might reveal the nature of the deeds which He considered for Him. Allahu ta'ala said, Oh! Moses did you love my friends and stay away from my enemies? Moses, peace be upon him, understood that the best of all good deeds and worships was loving for the sake of Allahu ta'ala (**Hubb-i fillah**) and keeping away for the sake of Allahu ta'ala (**Bugd-i fillah**). It is permissible to apply "Hijr" for an extended period of time to a person who commits sin. It is very well known among the Muslims that the famous Imam Ahmad ibn-i Hanbal, may Allahu ta'ala be pleased with him, stayed away from the sons of his uncle because they accepted a gift while knowing that the gift was coming from forbidden (Haram) means. Also, Rasulullah, peace be upon him, applied "Hijr" to three persons and to their wives because they did not participate at the Tabuk war.

## 19- COWARDICE ( J U B N )

"Jubn" means being cowardly. The necessary amount of anger (**Ghadab**) or treating harshly is called bravery (**Shajaat**). The anger which is less than the necessary amount is called cowardice (**Jubn**). Cowardice is a vice. Imam-i Muhammad bin Idris Shafi'i, may Allahu ta'ala be pleased with him, says, "The person who acts cowardly in a situation which demands bravery resembles a donkey. A person who is given a punishment by the Judge will look like the devil if he does not accept the punishment". A coward would not be able to stand up for his wife or for his or her relatives when the situation requires it. He would not be able to protect them and thus will suffer oppression (**Zulm**) and being looked down by others (**Zillat**) or degradation. He would not say anything when he sees a prohibited act (**Haram**) being committed and he would also be greedy toward other people's money or property. He would not be able to hold a steady job nor would he appreciate the importance of a duty that is assigned to him. Allahu ta'ala in the chapter of "Tawba" of the Qur'an praises bravery (**Shajaat**) and in the chapter of "Nur" of the Qur'an orders us not to pity while punishing adulterers.

In one hadith, Rasulullah, peace be upon him, said, **"If my darling daughter Fatima steals others' property, I will cut her hand."** Allahu ta'ala in the chapter of "Fath" of the Qur'an praises the companions of the Prophet, peace be upon him, by saying, **"They get angry 'Ghadab' toward disbelievers."** He praises them because they get angry toward disbelievers and treat them harshly in the war. The meaning of 73th verse of the chapter of "Tawba" of the Qur'an is, **"Be hard and rough toward disbelievers!"** It means we should not be cowardly when the disbelievers attack. In one hadith, Rasulullah, peace be upon him, said, **"The best of my community (ummat) is the one who is strong like iron."** It is necessary to be stern and rough toward those who attack Islam or hold animosity toward Muslims. It is not permissible (**Jaiz**) to act cowardly toward these people. Escaping due to being scared would not change the Decree of Allahu ta'ala. When Allahu ta'ala's Decree about one's time of death arrives, the angel of death (**Azrail**) will find that person wherever that person may be. It is not permissible to put one's self into danger. It is a sin to stay in a dangerous place alone or to walk in a dangerous road alone.

## 20- WRATH ( TAHAWWUR )

Excessive anger or harshness which reaches dangerous levels is called wrath (**Tahawwur**). Anyone who possesses wrath demonstrates attributes of harshness, anger and roughness. Opposite of wrath is softness (**Hilm**). A soft natured person will not become angry and excited when he comes across a situation which causes anger (**Ghadab**). A cowardly person only harms himself. Conversely, an angry person harms himself as well as others. Wrath may even lead one into disbelief. In one hadith, Rasulullah, peace be upon him, said, **"Anger (Ghadab) blemishes one's belief."** Rasulullah, peace be upon him, was never seen getting angry for worldly affairs. He would only get angry for the sake of Allahu ta'ala. An angry person should think ahead that his opponent may also react to his anger and do something in response. Anger causes a person's heart to become unstable and this instability reflects on his face as an ugly appearance. Overcoming or controlling anger is called **"Kazm"**. Performing "Kazm" is a very good and beneficial act and causes one to earn many rewards (**Thawabs**). Whoever overcomes wrath or anger will be rewarded with Paradise. Allahu ta'ala loves a person very much if he controls his anger for the sake of Allahu ta'ala and forgives his opponent and does not retaliate. The following hadiths inform us of this type of person, **"If one overcomes his anger for the sake of Allahu ta'ala, Allahu ta'ala will also remove His punishment (Azab) from him,"** or **"Allahu ta'ala will love, protect and provide mercy to a Muslim who possesses three qualities: one who gives thanks for given blessings; one who forgives an oppressor; one who overcomes his anger 'Ghadab'."** Giving thanks for a given blessing is to use the blessing according to the guidelines set by Islam. In the following hadiths Rasulullah, peace be upon him, said, **"If a person who becomes very angry behaves softly while he has the power to do anything he wishes to, Allahu ta'ala will fill his heart with belief and a feeling of being protected"** and **"Anyone who hides or overcomes his anger will be treated equally by Allahu ta'ala, i.e., Allahu ta'ala will hide his shameful deeds and mistakes."** Imam al-Ghazali, may Allahu ta'ala be pleased with him, said, **"Having softness 'Hilm' is more precious than overcoming anger 'Ghadab'."** One hadith points out the value of softness (**Hilm**), **"Oh my Allah! Give me knowledge 'Ilm', decorate me with softness 'Hilm', bless me with piety 'Taqwa', and make me beautiful through wellness 'Afiyat'."** Someone cursed at Abdullah ibni Abbas, may Allahu ta'ala be well pleased with him, and he replied by asking that person if he could be of any help for solving any of his troubles or needs. That person became ashamed and put his head down and



apologized. Another person cursed at Zaynal Abidin Ali, may Allahu ta'ala be well pleased with him, who is the son of Hadrat Huseyn, may Allahu ta'ala be well pleased with him. He took his dress off and gave it to him as present. Jesus (Isa), peace be upon him, was passing by the Jews. They started to call him all kinds of dirty names. He talked back to them softly. They asked him the reason of treating them softly while they were treating him in such an evil manner. He replied, "One will give others whatever one possesses." The general rule is that a person who does not bother anyone will feel comfortable and be merry and everyone will praise him.

A hadith states, **"Anger (Ghadab) occurs due to the evil suggestions (Waswasa) of the devil. The devil was created from fire. Fire is extinguished with water. Take ablution (Wudu) for overcoming anger!"** For this reason, an angry person should read "A'uzu basmala" and two "Kul a'uzu" {the last two chapters of the Qur'an which starts with the word "Kul a'uzu"}. An angry person's intellect (**Aql**) will stop functioning and he will depart from the limits set by Islam. An angry person should sit down if he is standing up. A hadith stated, **"Whoever is overtaken by anger (Ghadab) should sit down if he is standing up. If anger continues, he should lay down on one of his sides!"** It is easy for a standing person to react for quick revenge. Sitting down lessens his anger. Laying down lessens his anger further. Anger is the result of conceit (**Kibr**). Laying down decreases conceit. It is ordered by hadith that an angry person should read the following prayer, "Allahummagfir li-zanbi wa azhib gayza qalbi wa ajirni minasshaytan". The meaning of this prayer (**Dua**) is the following, "Oh my Allah! Forgive my sin. Save me from the anger in my heart and the evil suggestions of the devil." If a person cannot treat the person who caused the anger (**Ghadab**) softly, he should depart from him and he should not see him any longer.

One should not get angry with others for worldly or other worldly affairs. The hadith ash-sharif titled, **"La tagdab"** forbids getting angry. When one gets angry all of his nerves becomes unstable and some parts of his body become sick. Doctors cannot find cure for that disease. The only cure for that disease is the above mentioned hadith **"La tagdab"**. An angry person hurts people around him with his words and behavior. They also catch the disease of being nervous. No peace and harmony will be found in that home. It may even result in separation or murder. If there is no one who gets angry in a home, there is happiness, comfort, peace and cheers there. If there is a person who gets angry, there won't be any comfort, peace and cheers there. There could always be some sort of disagreement or even enmity between the husband and wife or between the son and his mother. It would be understood from these that complying with the rules of Islamic Shari'at would bring happiness, comfort, and cheers. Even the disbelievers who follow the rules of the Shari'at will attain happiness in this world.

Ignorant and stupid people refer to anger (**Ghadab**) and wrath (**Tahawwur**) as bravery (**Shajaat**), honor, manliness, and patriotism. They embellish and beautify the vice anger (**Ghadab**) with these beautiful words. They tell others that having anger is a good thing and in order to support this view they relate stories about how great personalities got angry. Their actions reflect their ignorance and prove that their brains do not function properly. For this reason a sick person gets mad faster than a healthy person, women get angry quicker than men and elder persons get angry faster than the young ones. Those who are younger than thirty years of age are called young, those who are between thirty and fifty are called mature men and those over fifty are called old men (Shaikh) and those who are beyond seventy years are called very old men (Pir-i fani).

Not listening to the harsh and tough talk of a person who speaks based on his own interpretation instead of just repeating what Islam said or what the books of the previous Islamic scholars said

on that matter will cause him to get angry. The treatment of this type of disease is to tell the truth in a soft and slow manner. Hadrat Hasan and Hadrat Huseyn, may Allahu ta'ala be well pleased with them, the grandsons of Rasulullah, peace be upon him, were traveling in the desert. They came across an old man who was taking ablution (**Wudu**). The old man was not observing all the necessary conditions of the ablution. They were ashamed to tell the old man that his ablution would not be acceptable. They approached him and told him that they were disputing with each other as to who is taking the better ablution and asked the old man to be the judge. Each one took ablution by observing all necessary conditions. The old man followed their actions closely and at the end told them, Oh my sons! I just learned how to take ablution from you. Prophet Abraham (Ibrahim), peace be upon him, gave a banquet to two hundred fire worshipers (**Majusi**). They in turn asked Abraham, peace be upon him, what they could do for him. Abraham, peace be upon him, asked them to make prostration (**Sajda**) to his Lord. They discussed his desire among themselves and said that he was well known for his generosity therefore they decided not to offend him. They said that making a prostration for his Lord would not change anything and they said, after the prostration, they will still go and worship their own gods. While they were making the prostration (**Sajda**), Abraham, peace be upon him, prayed to his Lord by saying, "Oh my Lord! I can only do this much. It is in your power to bestow happiness on them and to show them the right path. Please, honor them by making them Muslims!" His prayer was accepted and all of them became Muslims. It is necessary to counsel a person who is getting ready to commit a forbidden act when he is alone. When one is observed committing a forbidden act, he will be warned immediately in a soft manner. Advising everybody in private beforehand will be more effective.

Perceiving a person's words in a wrong sense will cause him to get angry. At such times, one should speak less and clearly and should not use words which can be interpreted in many ways. Expressing one's self with parables (words with hidden meanings) causes stress to the listener and hurts his feeling. Three conditions should be observed while communicating the right word (**Amr al-maruf**). One should form his intention for communicating the order of Allahu ta'ala; one should know the proof or source of information one is communicating and one should be patient with the troubles that may rise due performing the "Amr al-maruf." One should speak softly and should not speak in a harsh manner. Those who speak harshly and argue would cause instigation (**Fitna**). Hadrat Umar and Hadrat Abdullah Ibn al-Masud, may Allahu ta'ala be well pleased with them, were walking around the streets of Madina during his rule (**Hilafat**.) They heard voice of a singing woman while passing in front of a house. Hadrat Umar, may Allahu ta'ala be well pleased with him, looked inside of the house from the keyhole. He observed an old man with a glass of wine in front of him and a singing woman. He immediately entered the house from the window. The old man cried out, Oh Amr al-Muminun! Would you please listen to me for a second for the sake of Allahu ta'ala. Hadrat Umar, may Allahu ta'ala be well pleased with him, said, Okay. Go ahead and speak! The old man said, I committed one wrong but you have already violated three laws of Allahu ta'ala. Hadrat Umar, may Allahu ta'ala be well pleased with him, inquired of the three. The old man said, Allahu ta'ala orders that we should not look inside of others' houses. You looked inside the house from the keyhole. Allahu ta'ala says not to enter others' houses without their permission. You entered without permission. Finally, Allahu ta'ala orders us to enter the houses from the front door with greetings. You entered from the window and did not give any greeting. Hadrat Umar, may Allahu ta'ala be pleased with him, replied with justice and in fairness and said, "What you have said are all correct!" Asked his forgiveness and walked out of the house crying.

We should maintain good opinions about advice givers and all Muslims in general. We should interpret their words and advice in a good manner. Believing in the goodness and piousness of the Muslim would be an act which brings rewards. Not believing a Muslim's word by thinking that he is no good reflects the poor morals of that person, i.e., the one who doesn't believe. One should try to understand what is said and if he is not able to understand it then he should inquire about it. One should not have evil thoughts (**Su-i zan**) about the speaker. Among the evil suggestions brought into the heart by the devil, having evil opinions (**Su-i zan**) about others is the one where the devil is most successful. Having evil opinion (**Su-i zan**) is forbidden (**Haram**). If one is not able to interpret someone's words in a good manner, one should consider the possibility that it may be due to a mistake or forgetfulness.

When a poor person requests something from a rich person and his request is denied, that may cause anger (**Ghadab**) in both of them.

Asking or saying something to a person who is busy or thinking or is anxious or distressed may cause anger in him. A crying baby or the noise of children or animals may also cause anger in some persons. Having such an anger is very ugly. It has been observed that certain types of people had anger upon the movements of inanimate things. For example, a person of this type, while trying to cut a piece of wood, tries to chop the wood with an ax but the wood either slips or does not split and the man gets angry and starts to swear or destroy or burn the thing. This type of anger is worse than the previous case. It has also been observed that there are certain kinds of people who get mad at their own doings and hit themselves or swear at themselves. If a person gets mad at himself because of not being able to attend his worships then this would be a valuable act and religious **Gayrat** and he would earn rewards (**Thawabs**) for it. Having anger toward the leaders of the government or toward Rasulullah, peace be upon him, or toward Allahu ta'ala because of their orders or commandments is the worst kind of anger. This type of anger causes disbelief. The hadith, "**Anger (Ghadab) blemishes one's belief**" shows that having anger toward Rasulullah or Allahu ta'ala causes disbelief.

Getting angry upon seeing another one committing a prohibited action is a very good deed and shows one's religious **Gayrat**. But, one should not step out of the boundaries of Islam or wisdom (**Aql**) when one gets angry. Calling that person by dirty names, e.g., kafir, munafiq and names like that, is prohibited (**Haram**). That kind of name calling necessitates punishment of that name caller. Even though it was permitted to say words like "ignorant" or "stupid", advising him in a soft manner would be better because in one hadith, Rasulullah, peace be upon him, said, "**Allah always loves the one who speaks in a soft manner.**" It is incumbent upon the members of the government or the law enforcers to forcefully stop a person who commits prohibited actions and who violates the laws of the land. But beating him more than necessary or torturing would be oppression (**Zulm**) and sinning. In the absence of law officers or members of the government, one may stop the man if one is powerful enough to cope with him. Sentencing with death or destructing his house could only be accomplished by the government and by the decision of the judge. Giving unduly heavy punishment would be tyranny. Torturing by those who are authorized by the government to do **Amr al-maruf** and **Nahy-i anil munkar** is forbidden {For explanation of **Amr al-maruf** see the keywords of chapter 12}.

The opposite of anger (**Ghadab**) is softness (**Hilm**). Softness is better than being able to overcome one's anger. The meaning of softness is not to get angry at all. It is a sign of being very wise or having much intellect (**Aql**). In the following hadiths Rasulullah, peace be upon him, said, "**Allahu ta'ala loves those who act in softness in response to an incident which causes anger 'Ghadab',**" and "**Allahu ta'ala loves persons who possess softness 'Hilm', shame**



**'Haya' and 'Iffat'. He does not love those who speak dirty language 'Fuhush' and those beggars who solicit in a molesting manner.'** "Iffat" means not to have an eye on others' wealth. "Fuhush" means dirty and ugly things. Rasulullah, peace be upon him, would repeat the following prayer often, **"Oh my Lord! Bestow me, knowledge (Ilm), softness (Hilm), piety (Taqwa), and 'Afiyat'."** "Ilm al-nafi" is the knowledge of faith, religious jurisprudence (Fiqh), and ethics (Akhlāq). "Afiyat" generally means wellness but, the meaning which is requested in this prayer is to have salvation from the following: having religion and beliefs that are free of corruption; having deeds and worships that are free of disasters; having soul (Nafs) that is free of appetite (Shahwat); having a spiritual heart (Qalb) free from the fancies (Hawa) of the nafs and evil suggestions of the devil; and having a body free of disease. When they inquired from Rasulullah, peace be upon him, as to which one single prayer is the best prayer, he replied, **"Ask 'Afiyat' from Allahu ta'ala. There is no greater blessing than 'Afiyat' after belief."** [One should make much repentance (Istighfar) in order to attain "Afiyat".] In one hadith, Rasulullah, peace be upon him, said, **"Be a person who has knowledge 'Ilm' and 'Sakina.' Speak softly while learning or teaching! Never brag with your knowledge!"** "Sakina" means, having maturity and dignity. In the following hadiths Rasulullah, peace be upon him, said, **"The fire of hell would not burn a person who lives according to Islam and who is soft in nature,"** and **"Being soft brings blessings. Being slack or excessive in performing one's duties or business causes absent-mindedness or a state of heedlessness 'Gafat',"** and **"One who do not have softness 'Rifq' is not a useful and beneficial person,"** and **"Softness 'Rifq' embellishes or decorates a person and covers his deficiencies."**

In another hadith Rasulullah, peace be upon him, said, **"Knowledge is acquired by studying and softness 'Hilm' is acquired by striving and working hard to obtain it. Allahu ta'ala will grant success to those who try to do useful and beneficial deeds. And He will also protect those who avoid doing evil deeds."**

## 21- BREAKING ONE'S PROMISE ( G A D R )

One of the things that causes anger is to break one's promise or word (Gadr). When a person promises something, it is called a promise (Va'd). If the promise is carried out by two persons mutually, it is called "Ahd". A promise (Va'd) which is strengthened by oath is called 'Misak'. When one of those who mutually promised something, e.g., made an agreement (Ahd), breaks the promise or agreement without informing the other party, he would be committing "Gadr". For example, if the leader of a state of a country perceives or understands that he has to break the peace agreement with a "disbelieving" neighboring country, it is necessary (Wajib) for him to inform them. It is not permissible (Jaiz) to break the peace agreement without informing them first. In one hadith, Rasulullah, peace be upon him, said, **"He who makes "Gadr" will pay for it severely during the Judgement day (Qiyamat)."** Making "Gadr" is forbidden. Keeping the agreement (Ahd) performed with disbelievers is necessary.

In one hadith, Rasulullah, peace be upon him, said, **"An untrustworthy person does not possess belief. A person who breaks his agreement 'Ahd' does not possess religion."** This hadith points out that those who break their promises do not have mature belief and those who do not pay attention to these will lose their belief.

## 22- PERFIDY (HIYANAT)

The twenty-second malady of the heart is "**Hiyanat**". Doing "Hiyanat" causes anger (**Ghadab**). "Hiyanat" is also forbidden (**Haram**) and it is a sign of hypocrisy. The opposite of "Hiyanat" is being trustworthy (**Amanat**). The meaning of "Hiyanat" is the following: One who portrays himself to others as trustworthy and then uses this impression to deceive them. The definition of a believer (**Mumin**) is such that others can place their trust in him with respect to their properties or lives. "Amanat" and "Hiyanat" may occur with respect to properties as well as with respect to spoken words. In a hadith Rasulullah, peace be upon him, said, "**A person who is consulted is trustworthy.**" This hadith describes attributes of a person whom others discuss their problems with. For example, this person should speak the truth when he is asked and he should keep secrets of the discussion from others. Those who discuss their matters with him believe him to be a trustworthy person. It is necessary (**Wajib**) for him to tell the truth. A person may place his property with another whom he trusts. Similarly, one may consult with another whom he is sure will tell him the truth. The 159th verse in the chapter "Al-i Imran" of the Holy Qur'an states, "**Consult with others beforehand the things you are planning to do.**" Consulting with others is like a fortress which protects one from regret. The person whom one wants to consult should know the state of human beings of his time as well as the state and conditions of the country and the time. This is called knowledge of politics and administration (**Ilm al-siyasat**). Furthermore, he should be a far sighted and wise person as well as a healthy one. It is a sin for him to say something which he does not know or to say something contrary to his knowledge. If he says these things by mistake, it would not be a sin for him. If one consults with a person who does not possess the above-mentioned attributes and qualities, both parties would be committing sin. Those who give religious judgment (**Fatwa**) with respect to worldly as well as other worldly matters without having proper credentials would be cursed by the angels. If one orders something while knowing that carrying out that order would be harmful, he would be committing "Hiyanat".

[It is written in the famous religious book Hadika that Abdullah ibn al-Mas'ud, may Allahu ta'ala be well pleased with him, said, "The first thing you will lose from your religion would be being trustworthy 'Amanat'. The last thing you will lose would be the 'salat' prayer. There will be some people who will be praying 'salats' while indeed they would not even have any religion." In one hadith, Rasulullah, peace be upon him, said, "**Anyone who kills his friend is not one of my followers 'Ummat'. This is true even if the dead person is a disbeliever.**" ]

## 23- NOT KEEPING THE PROMISE

Not keeping one's promise also causes anger (**Ghadab**). We already defined above that a promise made by only one side was called "promise" (**Va'd**) and a promise by both parties was called agreement "Ahd". A promise of punishment is called "Va'id". Not keeping this kind of promise (Va'id) is a kindness. It is prohibited (**Haram**) to promise by lying. Not keeping this type of promise is an additional sin. Keeping such a promise will cause the sin of lying to be forgiven. Illegal agreement of sales (Fasid bay) is also similar to this. Canceling such a sales agreement and giving up that sale is necessary (**Wajib**). When they cancel the sales agreement

and ask for repentance their sin will be forgiven. But if they do not cancel this type of illegal sales agreement their sin would be doubled. It is necessary to carry out one's promise.

In one hadith, Rasulullah, peace be upon him, said, **"The sign of hypocrisy is three: lying, not keeping one's promise and breaking the trust (Amanat)."** If one is not able to keep one's promise because of circumstances beyond his power then it would not be a sign of hypocrisy. Not keeping the promised safekeeping or trust "Amanat" with respect to properties, a word, or a secret is hypocrisy. In a hadith which is written in famous hadith book Sahih al-Bukhari and reported by Amr ibn As, may Allahu ta'ala be pleased with him, Rasulullah, peace be upon him, said, **"Four things are the sign of hypocrisy: violating one's trust, lying, not keeping one's promise and breaking an agreement without informing the other party (Gadr) and not telling the truth at a judicial court"**. Ibn Al-Hajar, may Allahu ta'ala be pleased with him, said the definition of hypocrisy is lack of correspondence of one's inner self to his behavior. Being hypocritical on subjects relating to the knowledge of faith is disbelief (Kufr). Being hypocritical in one's words or deeds is forbidden (Haram). The disbelief caused by hypocrisy with respect to the belief system is much worse than other types of disbelief. Making a promise (**Va'd**) with the intention of fulfilling the promise in the future is permissible (Jaiz) or even rewarding (Thawab). Fulfilling this kind of promise is not **"Wajib"**, but it is **"Mustahab"**. Not fulfilling it would be slightly disliked (**Tanzih al-makruh**.) In one hadith, Rasulullah, peace be upon him, said, **"It would not be a sin if one is not able to fulfill a promise that one has given with the intention of fulfilling it."** According to the teachings of Hanafi and Shafi'i scholars, may Allahu ta'ala, be well pleased with them, not keeping a promise without an excuse is disliked (**Makruh**) and with an excuse is permissible but it is necessary (**Wajib**) to inform the involved party. According to the teachings of Hanbali scholars, may Allahu ta'ala, be well pleased with them, fulfilling the given promise (**Va'd**) is **"Wajib"**. Not fulfilling it is forbidden (Haram). Performing a deed which is sanctioned (**Sahih**) according to the teachings of the four schools of thought is piety (**Taqwa**).

It is necessary (**Wajib**) for the followers of the teachings of all four Imams (The founders of the four schools of thought "Madhhab") to love each other and to pray for each other and not to fall into fanaticism while following the teachings of their scholars (**Imams**). It is not permissible to make "Talfik" according to the unanimous teachings of all four schools of thought. "Talfik" means doing one's deeds or actions according to the easy decisions of the four schools of thought. Action or deed done according to "Talfik" would not be correct (**Sahih**) in any of the schools of thought (**Madhhabs**). But it is permissible to do one's deeds or actions by following the easy decisions of only one school of thought.

[In order to perform any deed or action, one should form his intention to follow any one of the four schools of thought and then do the deed or action according to the teachings prescribed by that school of thought. In every school of thought there are two ways of doing an action or deed, the easy way and the difficult way. The easy way is called facility (**Ruhsat**) and the difficult way is called "Azimat". Doing one's deeds or actions according to the "Azimat" is better if one is strong and his situation fits. Soul (Nafs) does not like to do difficult things and doing it so weakens the soul. Worships were imposed on us in order to weaken the soul because the soul is an enemy of the spirit and Allahu ta'ala. It is necessary to weaken the soul so that it will not be able to do its monstrosities. But it should not be killed because it is the servant of the body. It is the stupid and ignorant servant. Those who are sick, weak or in a difficult situation should leave the way of "Azimat", and do their actions according to the facility (**Ruhsat**) so that they may not fall into a state of not performing their deeds. If it is difficult to do a deed or action even

according to the facility of one's own school of thought, one may do that deed according to another one of the three school of thought in which doing that deed is permissible.]

## 24- HAVING EVIL OPINION FOR OTHERS ( SU-I ZAN )

Presuming that one's sin would not be forgiven would be a **"Su-i zan"** to Allahu ta'ala. Presuming that believers (**Mumins**) are all sinners (**Fasiks**) would be "Su-i zan" about believers. "Su-i zan" is a forbidden (**Haram**) act. Not loving someone upon seeing him committing a prohibited action or learning that he has committed prohibited actions would not be "Su-i zan" instead it constitutes not loving for the sake of Allahu ta'ala (**Bugd al-fillah**) and is a rewarding (**Thawab**) action. When one sees a mistake of a religious brethren, one should try to interpret it in a good manner (**Husn al-zan**) and should try to save him from doing that action again. A negative thought that comes to the heart but does not stay there for long would not be a "Su-i zan". Developing a strong thought in the heart in a negative way would be "Su-i zan". The twelfth verse of the Chapter "Hujurat" in the Qur'an states, **"Oh believers! Protect yourselves from having 'Su-i zan!' Some of the assumptions 'zan' that is done are sinful"**. In one hadith, Rasulullah, peace be upon him, said, **"Do not have 'Su-i zan'. 'Su-i zan' causes one to err while making a decision. Do not investigate the secrets of others. Do not see others' shortcomings. Do not argue with others. Do not be jealous of others. Do not have animosity against each other. Do not backbite each other. Love each other like brothers. A Muslim is a brother of another Muslim therefore one does not oppress the other but instead one helps the other and does not see him as inferior to himself."** It is forbidden (**Haram**) for one Muslim to kill another Muslim. In one hadith, Rasulullah, peace be upon him, said, **"A Muslim does not attack another Muslim's self, property or honor. Allahu ta'ala does not look at strength or beauty of your bodies. He does not look at your deeds also. But He looks at your hearts."** Allahu ta'ala looks at the sincerity and fear of Allah in the hearts. In order for deeds and worships to be accepted, i.e., rewards (**Thawabs**) to be given, they have to be done by following their necessary conditions and having the proper intention, i.e., for the sake of Allahu ta'ala (Ikhlas.) One departs from the religion (**Ilhad**) if one says that if the worship is valid (Sahih), it would be accepted without regards to the intention. Deeds or worships or any kind of helping others would not be accepted unless they are done for the sake of Allahu ta'ala. The phrase, "Allahu ta'ala looks at the heart and would accept everything done with a good intention" are the sayings of ignorant shaikhs or the ignorant followers of the sufi paths (tariqats.)

[These ignorant shaikhs are stating that their hearts are clean and then committing all kinds of prohibited acts (**Harams**) and ugly things. They say that anything that is done with good intention would be worship and would earn rewards (**Thawab**) for them. It is necessary not to love and follow these types of persons who commit prohibited deeds openly and who deceive Muslims and gather followers around them. It would not be "Su-i zan" if one says that these types of persons are sinners (**Fasiks**).]

In one hadith, Rasulullah, peace be upon him, said, **"Have good opinion 'Husn al-zan' toward Allahu ta'ala."** Fifty-third verse of the Chapter of Zumar in the Qur'an states, **"Oh my slaves with lots of sin! Do not lose hope of getting mercy of Allah. Allah forgives all sins. He is a being with infinite forgiveness and endless mercy."** Allahu ta'ala would certainly forgive every kind of disbelief and sin when the repentance is done according to its conditions. If He wills, He would also forgive all kinds of sin other than disbelief without repentance. In one

hadith al-Qudsi, Allahu ta'ala said, **"I will treat my slave the way my slave thinks of Me."** Allahu ta'ala would forgive those who make repentance by thinking that He will forgive.

[Allahu ta'ala's informing His Prophets is called revelation (**Wahy**). There are two types of revelation. The angel Gabriel (**Jabrail**) would receive information from Allahu ta'ala and bring them and read them to the Prophet. This type of revelation is called "Wahy al-matlu." The meaning as well as words of the revelation all came from Allahu ta'ala. The Qur'an is "Wahy al-matlu." The second type of revelation is called "Wahy gayr al-matlu" (revelation other than "Wahy al-matlu"). This type of revelation is made by Allahu ta'ala into the heart of a Prophet directly. The Prophet would then tell the meaning of this revelation to his companions through his own words and these are called "Hadith al-Qudsi." The words of "Hadith al-Qudsi" are the words of the Prophet. Hadiths are those words that are spoken by the Prophet and their meaning as well as the words themselves are the Prophet's own.

In the following hadiths Rasulullah, peace be upon him, said, **"Having good opinion 'Husn al-zan' toward Allahu ta'ala is worshipping,"** and **"I swear on the One, the One who does not have any other gods beside Him to worship! Allahu ta'ala would certainly accept any prayer which is done by having good opinion 'Husn al-zan' about Him,"** and **"In the Day of Reckoning 'Qiyamat' Allahu ta'ala will order someone to be thrown into hell. While that person is being taken toward hell, he will turn around and tell Allahu ta'ala, 'Oh my Lord! While I was on earth, I always had a good opinion about You!'. Allahu ta'ala will say, 'Do not take him to hell. I will treat him the way he thought of Me'."**

We should have good opinion (**Husn al-zan**) about a believer (**Mumin**) of whom we are unaware whether he is a pious (**Salih**) or a sinner (**Fasik**). If the probability of his being "Salih" is equal to his being "Fasik", that state is called doubtful (**Shaqq**). If they are not equal, the one which is more likely is called "Zan", and the one which is less likely is called conjecture or illusion (**Wahm**).

## 25- EXCESSIVE LOVE FOR THE MATERIAL THINGS

### KEYWORDS:

**Dunya:** it has two meanings. The first one is the world. The second one has a special meaning such that the things that become an obstacle in the way of obeying to the orders of Allahu ta'ala are called "Dunya."

The properties or wealth obtained through forbidden (**Haram**) means will not be property of a person. Using such illegally obtained property is forbidden. Collecting permissible (**Halal**) property which is in excess of one's necessity is a disliked action (Makruh) in religion. Not giving its **"Zakat"** will cause punishment in the next world (Akhirat). In one hadith, Rasulullah, peace be upon him, said, **"Curses be on those who become slaves to gold and silver!"** A slave always tries to gain the favor of his master. Running after worldly possessions is worse than trying to satisfy the appetite or desires of his soul (Nafs). If running after possessions and money causes one to forget about the commandments of Allahu ta'ala, then it is called "love for the world." The devil will take possession of the heart in which there is no mentioning (Dhikr) [Thought] of the name of Allahu ta'ala. The greatest trick of the devil is to encourage one to do good deeds so that one may think of himself as a pious and worthy person. This type of person becomes a slave to himself and worships himself. In one hadith, Rasulullah, peace be upon him, said, **"In the past, all followers 'Ummats' of Prophets were tested with various instigations 'Fitnas'. Collecting property and money will be the instigation (Fitna) of my followers**

**'Ummat.'** They will be running after the reaches of the world and forgetting about the next world.

In one hadith, Rasulullah, peace be upon him, said, **"Allahu ta'ala while creating the human beings decreed their life spans, how they are going to die, and their sustenances 'Rizqs'."**

The sustenance of a human being does not change, does not increase or decrease and will not be untimely in reaching that human being. As human beings seek their sustenances, so the sustenances seek their owners. There are so many poor persons that live happier lives than rich ones. Allahu ta'ala would send sustenance from unexpected sources to those who fear Him and who embrace the religion whole heartedly. It is reported in one hadith al-qudsi that Allahu ta'ala said, **"Oh World! Be a servant to a person who serves me! Show difficulty to those who serve you!"** and in another hadith Rasulullah, peace be upon him, said, **"Oh my Lord! Give useful properties to those who love me. Give many children and much properties to those who become an enemy to me."** A Jewish person passed away and left two sons and a villa behind. Two sons could not reach an agreement on how to divide the villa. They heard a voice coming through the wall saying, "Do not become an enemy to each other because of me. I was a king. I lived a long life. I stayed in the grave for 130 years. Later, they made pots out of the soil that was taken from my grave. They used that pottery for forty years in the houses. I was broken and thrown into the streets. Later, they used me to make bricks that were used for the construction of this wall. Do not fight with each other. You will become just like me."

Hasan Chalabi, may Allahu ta'ala be pleased with him, in the introduction of the book Mawakif says: Hadrat Hasan and Hadrat Husayn, may Allahu ta'ala be well pleased with them, became sick. Hadrat Ali and Hadrat Fatima and their servant girl, may Allahu ta'ala be well pleased with them, vowed to fast for three days if they become well again. They became well again. They started to fast. They had nothing to eat at the end of the fasting-day. They borrowed three 'sa' - measuring quantity - barley from a Jewish person. Hadrat Fatima, may Allahu ta'ala be well pleased with her, made flour out of one "sa" barley and then baked five loaves of bread. At the end of the day, just before they were going to break their fast, a poor person came along and said, "Give me some food". They gave all the bread to him and slept hungry that night. They intended to fast again for the next day. Hadrat Fatima, may Allahu ta'ala be well pleased with her, baked five more loaves of bread with the second "sa" quantity. At the end of fasting, an orphan came along. They gave the bread to him and slept hungry again. They again intended to fast for the third day. She prepared five more loaves of bread from the last quantity of barley. At the end of the day, a slave came along and asked for food. They gave the bread to him. Allahu ta'ala sent a verse through revelation to Rasulullah, peace be upon him, and praised their vowing and their "Isar". Keeping just the necessary amount of sustenance (rizq) [property and money] and distributing the rest is called "Zuhd".

[Giving back one's rights or paying back what is due to him would be justice (**Adalat**). Giving more than what is due would be benevolence or favor (**Ihsan**). Giving away all the things that are necessary for himself would be "Isar".]

A person who has "Zuhd" is called "Zahid." Two "Rak'at" salat prayers performed by a "Zahid" scholar is more valuable than a lifetime of "salats" performed by a non-Zahid. Some of the companions, may Allahu ta'ala, be well pleased with them, said to some of the followers (Tabiin) of the companions that they were performing more worships (**Amal**) than the companions of Rasulullah but since companions' "Zuhd" were more than theirs, the companions were more blessed. Love and fondness for the worldly goods and properties means one's trying to obtain the money which satisfies desires of the soul (**Nafs**) through forbidden (**Haram**) ways.



Love and fondness for the worldly goods and properties is running after fancy because the destruction brought by worldly pleasures is greater than any positive contributions obtained through them. They do not stay with the person permanently and go away quickly. Obtaining them is also a very difficult task. Things that do not have any positive in them, e.g., "any usefulness" is called game (**La'b**) and amusement or entertainment (**Lahw**).

["Dharurat" is the thing which saves a human being from death or from losing one of his organs or from extreme pain. "Ihtiyaj" is the thing which comforts the spirit (**Ruh**) and the body as well as things that are necessary for giving alms, for performing good deeds, for making pilgrimage (**Hajj**), for giving obligatory almsgiving (**Zakat**), for slaughtering sacrificial animal (**Qurban**), and for giving for a loan. "Zinat" are the things that are in excess of "Ihtiyaj" and also they make one feel good by having them. Using properties that are in excess of "Ihtiyaj" for bragging or ostentation would not be "Zinat" but would be a forbidden act. It is obligatory (**Fard**) to earn as much as "Dharurat." Earning as much as "Ihtiyaj" is **Sunnat**. This is also called contentment (**Kanaat**). Earning as much as "Zinat" is optional (**Mubah**). Earning as much as to meet "Ihtiyaj" and "Zinat" is worshipping (**Ibadat**) but we should not violate the rules of Islam while earning these amounts. Earning as much as to meet the "Ihtiyaj" and "Zinat" by observing the "Shari'at" would be worshipping but going outside the Shari'at in order to earn wealth or properties as much as "Ihtiyaj" and "Zinat" is forbidden. The things that are obtained in this manner would be the things for the world (**Dunya**). "Shari'at" means the orders and prohibitions of Allahu ta'ala.] In one hadith, Rasulullah, peace be upon him, said, **"Things that are for the world 'Dunya' is cursed. Things that are for Allahu ta'ala and things that are consented by Allahu ta'ala are not cursed."** Things that are for the world (**Dunya**) have no value in the sight of Allahu ta'ala. The sustenance (**Rizq**) that is earned and used by observing the rules of the religion (**Shari'at**) will not be a thing of the world (**Dunya**) but instead would be a blessing (**Nimat**) of the world. The most valuable blessing among the blessings of the world is the pious (**Saliha**) woman. A person having belief and following the rules of Islam is a pious (**Salih**) person. The pious woman protects her husband from committing prohibited actions and helps him to perform worships and good deeds. A non-pious woman is harmful and is one of the worldly things (**Dunya**). The following is reported in the hadiths, **"Among the blessings of the world, my women and fine perfume are made beloved to me."** And again, **"If the things of the world had any value at all in the sight of Allahu ta'ala, He would not give one drop of water to the disbeliever."** He is giving worldly things to disbelievers in abundance and thus leading them to disasters. Other hadiths stated, **"The value of a believer in the sight of Allahu ta'ala decreases in proportion to the worldly things he owns,"** and **"When love of the world 'Dunya' increases, the damage to the next world 'Akhira' also increases. When love for the next world increases, the world's damage to him decreases."** Hadrat Ali, may Allahu ta'ala be well pleased with him, states that this world and the next world are like the East and the West. A person who approaches one departs from the other one. In another hadith, Rasulullah, peace be upon him, said, **"Running after the worldly things is like walking on the water. Is it possible for the feet not to get wet? Things that are obstacles toward clinging to the commandments of Islam are called world 'Dunya'."** And **"If Allahu ta'ala loves a person, He makes him Zahid in the world and Ragib in the hereafter. He would inform him of his shortcomings."** And **"Allahu ta'ala loves one who is Zahid in the world. Humans love the one who is Zahid in the things that humans possess."** And **"It is difficult for a seeker of the worldly things to attain his desires. It is easy for the seeker of the next world to attain his desires."** And **"Having excessive love for the world is the leading fault."** It causes all kinds of errors and mistakes.

The person who runs after the world, starts to dive into doubtful things, then into disliked actions (**Makruhs**), and then into prohibited actions (**Harams**) and then even dives into disbelief. The reason why the ancient people (**Ummats**) did not believe in their Prophets, peace be upon them, was their excessive love for the world. The love of the world (**Dunya**) is like wine. Anyone who drinks from it will sober up at the time of his death. Moses, peace be upon him, while traveling toward the mountain of "Tur", saw a person who was crying much. He said to Allahu ta'ala, "Oh my Lord! This slave of yours is crying much because of the fear of You." Allahu ta'ala said to Moses, **"I would not forgive him even if he cries tears of blood because he has excessive love for the world."** The following is reported in the hadiths, **"A person who earns worldly things through permissible means will give its account in the next world. The one who earns things through prohibited means will be punished."** And **"If Allahu ta'ala does not love a slave of His, He will make him spend his money on prohibited (Haram) things."** Building a house for bragging and ostentation is of this kind. In a hadith, Rasulullah, peace be upon him, said, **"If one constructs a building with clean 'Halal' money, he will receive rewards 'Thawabs' as long as human beings derive benefit from that building."** It is permissible to construct a high building with the intention of getting rid of moisture and for obtaining clean air. Constructing high buildings for bragging or for ostentation is forbidden (**Haram**). Imam al-a'zam Abu Hanifa, may Allahu ta'ala be pleased with him, says, "Scholars' and leaders' dresses and buildings should be with 'Zinat' so that ignorants would not be able to insult and that the enemies would see them as strong and great."

## 26- POSTPONING DOING GOOD DEEDS ( T A S W I F )

"Taswif" is the postponement of doing good deeds. It is "Musara'at" to act quickly in doing good deeds. It is reported in a hadith, **"Perform repentance 'Tawba' before you die. Act quickly when doing good deeds before an obstruction rises to block performance of those good deeds. Remember Allahu ta'ala much. Act quickly in giving 'Zakat' and alms. You will receive sustenance 'Rizq' and help from your Lord by doing these."** And **"Know the value of five things before five things arrive: value of life before death; value of health before sickness; value of earning Akhirat in the world; value of youth before old age; and value of wealth before poorness."** A person who doesn't give the obligatory almsgiving (**Zakat**) and doesn't spend his wealth in the way of Allahu ta'ala would be very sorry upon losing his wealth. In one hadith, Rasulullah, peace be upon him, said, **"One who does 'Taswif' will perish."** [Imam ar-Rabbani, may Allahu ta'ala be well pleased with him, after a short period of entering the toilet, knocked the door of the toilet to call the servant. The servant ran by thinking that he probably forgot to prepare the water and a piece of rag for cleaning (**Taharat**). Imam ar-Rabbani opened the door a little bit and handed his dress to the servant and told him, "Deliver this dress to such and such a person as a gift." The servant bewilderingly asked, "Oh my master! Wouldn't it be better if you would order this thing after you get out of the toilet? Why did you put yourself into this much trouble?" The "Imam" replied. "Giving my dress to that poor person as a gift crossed my mind in the toilet. I was afraid that if I would make 'Taswif' until I get out of the toilet, the devil would probably give me evil suggestion 'Waswasa' so that I would give up doing that good deed."]



## 27- LOVING SINNERS ( F A S I K S )

**Keywords: Bidat:** Made up corrupt beliefs or deeds which are introduced into the religion after the time of our Prophet.

A person who openly commits prohibited action (**Haram**) is called "Fasik" and the prohibited action is called "Fisk." The worst "Fisk" is to commit oppression (**Zulm**). Because, it is carried out openly and also involves the rights of individuals. The meanings of 57th and 140th verse of the chapter of "Al-i Imran" of the Qur'an are the following, **"Allahu ta'ala does not love oppressors 'Zalims'."** The following is reported in a hadith, **"Praying for a tyrant so that he may have a long life comes to mean desiring rebellion against Allahu ta'ala."** Someone asked Sufyan as-Sawri, may Allahu ta'ala be pleased with him, whether he should give water to an oppressor (**Zalim**) in the dessert who was in a state of destruction. Sufyan instructed him not to give any water. If an oppressor obtained his home through force without paying for it (**Gasb**), then entering that home is forbidden. Anyone who shows humility to a non oppressing sinner (**Fasik**) will lose two-thirds of his religion. One should understand the gravity of the situation of a person who shows humility to an oppressor from the above sentence. It is a sin to kiss the hand of the oppressor or to bend down in front of him. These would be permissible (**Jaiz**) for a just person (**Adil**). Abu Ubayda bin Jarrah, may Allahu ta'ala be well pleased with him, kissed the hand of Hadrat Umar, may Allahu ta'ala be well pleased with him. Visiting and staying in the house of a person who earns most of his money by forbidden means is not permissible. Praising such a person with words or by any other act is forbidden. It would only be permissible to go by him in order to save oneself or someone else from his oppression. While in his presence, one must not lie and praise him. If one thinks that he might accept advice, one may advise him. If a tyrant visits someone, then it would be permissible (**Jaiz**) for him to get up in order to meet him. But it would be better if one does not get up in order to show ugliness of his oppression and value (**Izzat**) of the religion. If the conditions permit, one may advise him. It is always better to stay away from the tyrants and oppressors. In a hadith it was communicated, **"While talking to a hypocrite 'Munafiq', do not say my master!"** Showing respect to a disbeliever or saying phrases like, "My master" or greeting him respectfully causes disbelief.

Whoever rebels against Allahu ta'ala is called a sinner (**Fasik**). Those who causes others to rebel and cause spreading of "fisk" is called a "Fajir". The sinner who is known as committing forbidden actions (**Harams**) should not be loved. Loving those who spread **Bidat** and those who are known for oppressing others is a sin. One hadith reports, **"While people have the power to stop the 'Fisk' of a sinner 'Fasik', if no one stops him, Allahu ta'ala will punish all of them in this and in the next world."** Umar bin AbdulAziz, may Allahu ta'ala be well pleased with him, said, "Allahu ta'ala does not punish others when someone commits forbidden actions 'Harams' but when some of them commit forbidden actions openly and others observing them do not stop them then, He will punish all of them." Allahu ta'ala revealed to prophet Yusha, peace be upon him, the following, **"I will punish 40,000 pious and 60,000 sinners from your community."** Yusha replied, "Oh my Lord! Sinners deserve the punishment but what is the reason for punishing the pious?" Allahu ta'ala answered, **"They did not get angry with those whom I get angry with. They ate and drank together!"** If doing **Amr al-maruf** to persons who deviated from the right path and to oppressors will cause instigation and cause problems to one's self, to his family members and to the Muslims in general then it should not be done. In such instances, not loving him through the heart would be enough. The same also applies to sinners, i.e., not to love those who commit forbidden actions openly (**Fasiks**). It is necessary to advise them in a soft-spoken manner with soft and sweet words.

If a person performs worships and also commits forbidden actions openly, i.e., commits "Fisk," he will be labeled according to the actions he does the most. If both of his actions are equal, he should be loved because of his performance of his worships and he should not be loved because of his "Fisk." Anyone who causes others to commit "Fisk" will be stopped by the government officials.

[A person who loves a "Murshid" and is working to earn the love of Allahu ta'ala is a pious person (**Salih**). The one who already earned that love is a "Wali." Those "Walis" who strive for other persons to earn that love are called enlighteners (**Murshids**). The basis of Islam are three. Namely, knowledge (**Ilm**), practice (**Amal**), and sincerity (**Ikhlas**). Islamic knowledge (**Ilm**) is of two parts: religious knowledge and scientific knowledge. Religious knowledge does not come down like a pear falls down from the tree to one's head. It is learned from the words, actions, behaviors or writings of a real enlightener (**Murshid**). When doomsday (**Qiyamat**) approaches, the real enlightener won't be found anywhere and ignorant, lying, the sinner (**Fasik**) religious men of authority will increase in number. They won't strive to earn love of Allahu ta'ala instead they will work to earn money, ranks, posts, and fame. They will approach to wealthy individuals and to the persons who occupy ranks and posts. One should read the books of the famous "Ahl as-sunna scholars" in order not to be tricked by these type of persons and in order to win the eternal happiness.]

## 28- ANIMOSITY TOWARD SCHOLARS

Teasing Islamic knowledge or Islamic scholars causes disbelief. Anyone who swears or speaks ill of a scholar (**Alim**) would be a disbeliever (**Kafir**) and an apostate (**Murtad**). If he commits sin (**Fisk** or **Bidat**), then it is necessary not to love him. But not loving him for worldly reasons is a sin. Not loving pious persons (**Salih**) is similar to the case for the scholar. In the following hadiths Rasulullah, peace be upon him, said, **"Three things increase the taste of belief: loving Allahu ta'ala and His prophet more than everything else; loving a Muslim for the sake of Allahu ta'ala though he doesn't love you; and not loving enemies of Allahu ta'ala."** And **"The most valuable worship is loving for the sake of Allahu ta'ala 'Hubb-i fillah' and not loving for the sake of Allahu ta'ala 'Bugd-i fillah'."** It is necessary to love more a believer who performs more worships than a believer who performs less worship (**Ibadat**). It is necessary not to love more the disbelievers who rebel more and who spread sinning (**Fuhush**) and disbelief. Among the ones which are necessary not to love for the sake of Allahu ta'ala, the man's own soul (**Nafs**) comes first. Loving means to be in their path and to be imitating their ways. The sign of belief is loving for the sake of Allahu ta'ala (**Hubb-i fillah**) and not loving for the sake of Allahu ta'ala (**Bugd-i fillah**). In the following hadiths Rasulullah, peace be upon him, said, **"Allahu ta'ala has some slaves. They are not prophets. Prophets and martyrs will envy them in the day of resurrection 'Qiyamat'. They are believers who live far away from each other but they love each other for the sake of Allahu ta'ala even though they do not know each other,"** and **"Those who love each other in the world will be together in the next world 'Akhirat'."** If a person who claims to love someone but does not follow his ways or imitate him, his claim of love would not be a valid claim. One should be friends with the pious persons whom one has confidence in them for the trust and religion. Jews and Christians say that they love their prophets. But, since they are not following their path and instead following the wrong paths made up by the Jewish religious authorities (Hahams) and priests, they will not be together with their prophets in the next world. Even worse, they will go to hell. The book Could

not Answer published by Hakikat Kitabevi explains subjects regarding to Jews and Christians in depth. Great spirits attract whom they love toward spiritual heights. Conversely, lower spirits attract them to lower levels. A person can understand where his spirit will go after his death by looking to his friends in the world today. A human being loves another person either because of his nature or because his reasoning (**Aql**) requires him to love that person or because of goodness he received from him or because of the sake of Allahu ta'ala. Spirits of the persons who love each other in the world attract each other. Similarly they will also attract each other in the next world. Anas bin Malik, may Allahu ta'ala be well pleased with him, states that no news made Muslims happier than the news reported in above said hadith. Those who love disbelievers will go to hell with them. It is not in the power of the persons not to follow the ways of whom they love. The strongest sign of one's loving someone is to love the things he likes and not to love the things he does not like.

## 29-INSTIGATION(FITNA)

### KEYWORDS:

**Amr al-maruf:** ordering to do good actions, i.e., commanding others to obey Allah's commandments.

**Nahy al-anil al-munkar:** commanding others that they should not violate Allah's commandments.

**Fitna:** instigation.

**Jihad:** struggle, fight

**Hubb-u-fillah:** loving for the sake of Allahu ta'ala

**Bugd-u-fillah:** not loving for the sake of Allahu ta'ala.

Causing human beings to suffer distress and troubles or acting such a way to cause a military junta takeover of the civilian government comes to mean causing instigation (**Fitna**). In one hadith, Rasulullah, peace be upon him, said, "**Fitna is sleeping. May Allahu ta'ala's curse be upon those who awaken it.**" Promoting rebellion against the laws of the land and against the government is considered as raising instigation. Raising instigation is forbidden. It is a greater sin than killing a man without proper justification. It is also forbidden to rebel against the cruel and oppressive governments. If the oppressed people rebel against the government, helping them is also forbidden. The harm of the rebellion is a greater sin than the harm and sin of the cruelty.

An Imam's reading more than necessary amounts during the "salat" prayer and thus extending the prayer is considered as raising fitna. If all the participants of the congregation consent to his long reading then it would not be instigation but would be permissible. Preachers' and men of religious posts' speaking or writing on subjects which are beyond the comprehension of their audiences or readers is considered as raising instigation. We should speak to others in a level they can understand. No one should order Muslims with the worships they cannot perform. Instead, they should be advised to perform the worships which they can carry out even if that advice depends on a weak proof of Jurisprudence (**Fiqh**). We should also be careful not to raise fitna while doing **Amr al-maruf**. We are not ordered to put ourselves into danger in order to do Amr al-maruf. We should neither cause instigation with respect to religion nor ever cause any instigation with respect to worldly affairs (**Dunya**) by harming others. Doing Amr al-maruf would be permissible in which the individual who performs the Amr al-maruf suffers worldly losses. His actions would be fight (Jihad.) But if one cannot be patient with the results which would be produced by doing Amr al-maruf, one should not do it. One should not depart from

one's house and should not see anyone during the time of fitna. If one is caught in fitna despite all of the precautions, one should be patient with it.

Imam ar-Rabbani, may Allahu ta'ala be well pleased with him, says in the 68th letter of the second volume of his Maktubat: Oh my dear son! I am writing over and over again to emphasize that right now is a time for repentance for our sin and is a time for asking forgiveness from Allahu ta'ala. During times like this when instigations are increasing, we should lock ourselves into our homes and should not see anyone. Instigations increased so much so that it looks like they will pour down like a rain to cover everywhere. In one hadith, Rasulullah, peace be upon him, said, **"instigations will spread everywhere before the time of Doomsday. The oppression of the instigations will turn the daylight into the darkness of the night. At that time, a person who leaves his home as a believer will return to his home in the evening as a disbeliever. The one who returns to his home as a believer in the evening will get up in the morning as a disbeliever. At that time, sitting is better than standing. The walking person is better than the runner. Break your arrows, cut your bows and strike your sword to the stones at that time. When someone comes to your home at that time, become like the good one of the two sons of Adam."** Upon hearing all of these, the companions, may Allahu ta'ala be well pleased with them, asked Rasulullah, peace be upon him, as to how the Muslims of that time should behave. In response he said, **"Become like a furniture of your house!"** In another narration he said, **"At such instigation times, do not depart from your homes!"** [This hadith exists in the hadith books Abu Dawud and Tirmuzi.] You probably heard that presently "Dar-ul-harb" disbelievers inflicting oppression (**Zulm**) and torture on Muslims in Islamic countries, e.g., Nagrakut cities. They made unprecedented insults to Muslims. These type of lowly and base actions will increase during the time of the later era (**Akhir zaman**). [The translation from the 68th letter is finished here.]

The following is written in the Muhtasar of Tazkira-i Qurtubi: Rasulullah, peace be upon him, said, **"Do not raise instigation 'Fitna!' Raising instigation by speeches or conversation is like raising instigation through the sword. Instigations caused by sinners (Fajirs) and tyrants (Zalims) through backbiting, lying, and slandering of others are more harmful than the instigation caused through the sword."** Almost all of the scholars are informing us unanimously that even those who are compelled into very difficult circumstances by the authorities, i.e., they have left no other choice than only saving their lives and properties, should not rebel against the government and laws of the land. Because, the hadiths are ordering us to be patient against the oppressive governments. Imam al-Muhammad Ash-Shaybani, may Allahu ta'ala be pleased with him, informs us that Rasulullah, peace be upon him, read the following prayer (**Dua**), **"Allahumma innee as'aluka fi'lal hayrat wa tarkalmunkarat wa hubbalmasakin wa iza aradta fitnatan fee kawmee fa-tawaffani gayra maftun."** The meaning of this prayer (**Dua**) is: **"Oh my Lord! Decree for me so that I may be able to perform good deeds, avoid doing harmful things, and love poor persons. When You decide to raise instigation 'Fitna' among my nation, take my soul before I become involved in that instigation!"** Imam al-Qurtubi, may Allahu ta'ala be pleased with him, points out to this hadith and says that it is necessary to avoid instigation so much so that it is better to die instead of getting involved in the instigation.

Following hadiths cited in the book Mishkat say, **"Follow the Muslims and their leaders during the time of instigation. If there is no one in the way of truth, do not join to the people who involves with instigation and rebellion. Do not involve with instigation until you die!"** And **"Follow the orders of the government during the time of instigation (Fitna).**

**Even if it treats you with oppression and even it takes away your properties, still obey orders of the government!" And "Follow the orders of Islam during the time of instigation (Fitna). Save yourselves. Do not give advice to others! Do not get out of your house. Hold your tongue!" And "Many people will be killed during the time of instigation (Fitna). Those who do not participate in the instigation will be saved!" And "Those who do not join to the people who raise instigation (Fitna) will obtain happiness. Those who are caught in the instigation but put up with it by being patient will also obtain happiness." And finally "Allahu ta'ala during the day of Judgement (Qiyamat) will ask someone why he did not stop a sinner when he witnessed him committing the sin. That person will answer by saying that he was afraid of the danger that might be inflicted by the sinner upon him and he will further say that he trusted upon the forgiving attribute of Allahu ta'ala." This hadith indicates that when the enemy is very powerful, not doing the **Amr al-maruf** and **Nahy anil al-munkar** is permissible.**

It is written in the explanation of the book Shir'atul-Islam that doing **Amr al-maruf** and **Nahy anil al-munkar** is "Fard al-kifaya". It is **Sunnat** to order others to do the **Sunnats** and not to commit **Makruhs**. The person who is committing prohibited actions should be advised by explaining to him the ugliness of committing the forbidden actions and that he should stop committing them. We should not use force to stop him. On the other hand, a person who is getting ready to commit a prohibited action should be stopped by using force. We should be careful not to raise instigation while doing the **Amr al-maruf** either through using words or force. We should know ahead of the time that doing **Amr al-maruf** and **Nahy anil al-munkar** will produce useful results. Having a really strong feeling about a thing comes to mean knowing that thing. If one does not have **Hubb-u-fillah** and **Bugd-u-fillah**, one's worships will not produce useful results. If **Amr al-maruf** is not carried out without any excuse, the prayers will not be accepted. Goodness and blessings (**Barakat**) will disappear. Jihad and difficult matters would not be completed and resolved successfully. A secretly committed sin will hurt the one who commits that sin. If that sin is carried out openly, it will hurt everyone. We should not presume someone as evil because of somebody else's ill talk about him. His ill talk about him would be backbiting (**Gibat**) and listening to him would be forbidden (Haram.) In order to label someone as sinner (**Fasik**), one either personally see him committing a forbidden (Haram) act openly or two just (**Adil**) Muslims should inform about him to that effect. When one sees someone committing a forbidden action and does not stop him while having the power to do so, his action is considered as giving in or compromising (**Mudahana**) the religion. It is reported in a hadith that those who compromise their religion (doing "Mudahana") will rise from their graves in the next world as monkeys and pigs. A person who does **Amr al-maruf** won't be liked by his friends. Those who compromise their religion will be liked by their friends. Making **Amr al-maruf** to oppressive government officials by advising them is the best kind of jihad. If one does not have the power to give advice to the oppressive officials but one hates them through his heart, it is still considered as jihad. Government officials through force, scholars through giving advice and other Muslims through heart should perform **Amr al-maruf**. It is necessary to do **Amr al-maruf** for the sake of Allahu ta'ala as well as it is necessary to know the proofs of the given advice from the book and not to cause instigation while doing **Amr al-maruf**. If one perceives that doing **Amr al-maruf** will not produce any effect and will also cause instigation then, one should not do it, i.e., doing it won't be necessary (**Wajib**). Even, doing it under some circumstances would be forbidden. During such times one should not get out of his house in order not to be involved with the instigation. If instigation rises in a country or the government

conspires to generate mischief in order to oppress the people then, it will be necessary to immigrate to another country. While the possibility exists for migrating to another country, the government's forcing one to commit sin would not be an acceptable excuse for one to commit the sin. When immigration is not possible, one should keep away from others and should not associate with anyone. If one understands that doing Amr al-maruf will not show any effect but also will not cause instigation, doing it won't be necessary (Wajib) but will be "Mustahab." If one knows that his advice will be effective but it will also cause instigation then, it won't be necessary (Wajib) to give that advice. If the instigation is something small like being beaten up then giving advice is "Mustahab". On the contrary, if giving advice will cause a big and dangerous instigation then giving advice would be forbidden. Doing Amr al-maruf in a soft manner is necessary (Wajib). Doing in a harsh manner will cause instigation. Muslims and disbeliever citizens of the Islamic state should not be threatened through guns and should not be oppressed or tortured. [Translation from the book Shir'atul Islam is finished.]

### 30- COMPRIMIZING (MUDAHANA ) AND MANAGING ( MUDARA )

Not stopping a person who is committing a forbidden action while one is powerful and strong enough to stop him is compromising (mudahana) the religion. Not interfering with a person who commits forbidden actions is either due to reverence toward him or due to reverence to persons surrounding him or due to one's weakness of religious ties. It is necessary to stop a person who commits forbidden (Haram) actions or disliked actions (Makruh) when there is no danger of instigation, e.g., there is no possibility of harming one's religion or worldly interest or harming others. Not stopping him or keeping quiet would be forbidden. Giving in from the religion, (Doing "Mudahana"), shows that the person is showing consent toward the violation of the laws of Allahu ta'ala. Mostly, keeping quiet is a virtue. But, when there is a need to distinguish between right and wrong or good and evil, one should not keep quiet. When companions said, "Oh Rasulallah! Ancient people were punished by earth quakes. They were buried under the ground. But, there were pious (Salih) persons among them." Rasulallah, peace be upon him, answered, **"Yes, pious persons were also destroyed together. Because, they kept quiet while others were rebelling against Allahu ta'ala and they did not get away from those sinners."** The following hadiths communicate, **"Some of my followers 'Ummat' will rise from their graves as monkeys or pigs. These are the persons who mix with those who rebel against Allahu ta'ala and who eat and drink together with them."** And, **"When Allahu ta'ala gives knowledge 'Ilm' to a scholar 'Alim', He receives promise from him as He did with prophets."** He (Alim) promises that he will not keep quiet when the situation requires him to interfere with his knowledge. The following hadith and verse demonstrate that compromising the religion, i.e., doing Mudahana is prohibited (Haram): **"If one does not say the knowledge given to him by Allahu ta'ala when the situation requires him to speak out, they will put a collar made out of fire on his neck during the day of Qiyamat."** And 36th verse of "Nisa" chapter of the Qur'an, **"If those who are given knowledge 'Ilm' and guidance 'Hidayat' hide their knowledge from the human beings, may the curse of Allahu ta'ala and curse of those who curse be upon them!"** Opposite of compromising the religion is "Gayrat" and "Salabat." The 54th verse of chapter "Maida" of the Qur'an is the following, **"Those who make jihad for the sake of Allah would not be afraid of ill talk of others."** This verse informs us that it is necessary for those who have religious "Gayrat" and "Salabat" to make jihad through their properties, lives, speeches, and pens for the sake of Allahu ta'ala. Rasulallah, peace be upon him,



in another hadith said, **"Tell the truth even if it hurts very much."** A "Zahid" person witnessing some people playing songs in the presence of the fourth Amawi Caliph Marwan bin Hakem moved to break their musical instruments. Marwan ordered his guards to throw him to the lions. He started to pray among the lions. Lions came by him and started to lick him. Guards took him to the presence of the Caliph. He asked him whether or not he was afraid of the lions. He answered by saying that the fear did not cross his mind because he was thinking very much throughout the night. He asked him what was he thinking about. He said, when the lions licked him, he started to think whether their saliva was dirty (**Najs**) and whether Allahu ta'ala accepted his prayers or not. [Marwan bin Hakim was killed at 65 Hijri "683 A.D.".]

If one is not able to do Amr al-maruf and Nahy anil al-munkar because of his fear that his and others' security might be undermined, keeping quiet in order not to raise instigation in this situation is called "making mudara." It is permissible (**Jaiz**) to make "Mudara" while one's heart wants to stop those who commit forbidden actions. Even, it bears similar rewards obtained when one gives alms. It is necessary to have a soft voice and smiling face when one does "Mudara." While someone is teaching to the students, he can make "Mudara." Imam al-Ghazali, may Allahu ta'ala be pleased with him, said, "Human beings are of three kinds. First kind is like nutrition. They are necessary for everyone at all times. The second kind is like medicine. They are needed when there is a necessity for having them. The third kind is like disease. They are not needed but they annoy human beings. In order to save one's self from this type of persons, it is okay to do 'Mudara' to them." Making "Mudara" is permissible and is "Mustahab" under certain conditions. A person who does not do "Mudara" in his home to his wife loses all of his peace. Someone came to visit Rasulullah, peace be upon him. He said, **"Let him come inside. He is a lowly person."** When the visitor came in, he spoke with him in a soft and sweet manner. After he left, they asked him as to why he talked to him sweetly. He said, **"The person who will be in the worst place in the next world 'Akhirat' is the one who is offered honors or gifts in order to save one's self from his harm in the world."** The following is reported in a hadith, "It is permissible 'Jaiz' to talk behind someone 'Gibat' who commits forbidden actions 'Harams' openly without any shame. It is further permissible (**Jaiz**) to make 'Mudara' to these people. But, the 'Mudara' should not stretch to such an extent to become a compromise from the religion 'Mudahana'." "Mudara" is giving away worldly benefits in order to save oneself from suffering religious or worldly harms and dangers. Alternately, "Mudahana" is giving away from the religion in order to receive worldly benefits. When "Mudara" is applied to an oppressor, one should not praise him or his oppressive acts.

### 31- OBSTINACY (INAD) and HAVING PRIDE (MUKABARA)

Obstinacy (**Inad**) and "**Makabara**" is one's rejection of the truth when one hears it. Abu Jahl and Abu Talib were obstinate not to accept the prophethood of Rasulullah, peace be upon him. They denied it. Obstinacy (**Inad**) is caused by hypocrisy, hatred (**Hiqd**), jealousy, or "Tama." Rasulullah, peace be upon him, said, **"The person who is not liked at all by Allahu ta'ala is the one who is stubborn in accepting the truth."** And **"Believer 'Mumin' will be dignified and soft."** A dignified person would show the easy way in worldly affairs. He will be like a hard rock regarding affairs pertaining to religion. A mountain may wear out by time but a believer's religion will never wear out.

## 32- HYPOCRISY ( N I F A K )

Hypocrisy (**Nifak**) is one's inside not being conforming to one's outside. When a person who has disbelief in his heart says he is a believer with his speech, his action is religious-hypocrisy. If a person who has the animosity in his heart shows friendship with his behavior, this would be a worldly-hypocrisy. The worst kind of disbelief is the religious-hypocrisy. The leader of the hypocrites of the city of Madina was Abdullah bin Salul. When they saw the victory of Muslims at the Badr war, they professed themselves as Muslims. But they did not believe through their hearts. Rasulullah, peace be upon him, said, **"May Allahu ta'ala and His angels curse upon those who speak friendship to Muslims but show the animosity through their behavior."** And **"A hypocrite has three signs: he lies, he does not keep his promise, and he violates the trust shown to him."** A person of this type is a hypocrite even if he says he is Muslim and even if he performs "salat" prayer.

## 33- NOT THINKING PROFOUNDLY, NOT PONDERING

### KEYWORDS:

**Alam as-Sagir:** the small world, i.e., the human being.

**Alam al-Kabir:** the big world, i.e., the universe.

A human being should think about his sins and repent for them and think about his worships and thank for them. He should also ponder about extremely beautiful and delicate arts and systems and their relationships to each other on his own body as well as on other creatures in order to appreciate greatness of Allahu ta'ala. The totality of all creatures and other beings are called world (**Alam**).

["**Alam**"] consists of three parts, the world of bodies, the physical world or corporeal world (**Alam al-ajsad**), the world of spirits (**Alam al-arwah**), and the world between the spiritual and the physical worlds (**Alam al-misal**). "**Alam al-misal**" is not a world of existence. It is a world of appearance. Every existent in other two worlds has an appearance in "**Alam al-misal**." The world of spirits (**Alam al-arwah**) are the things outside of the ninth heaven (**Arsh**). They are not made of material. They are also called the world of command (**Alam al-amr**). "**Alam al-ajsad**" is the world of material. This is also called "world of creation" (**Alam al-halq**). This is also made of two parts. Human being is called "**Alam al-sagir**." Everything other than the human being is called "**Alam al-Kabir**." Everything which exists in the "**Alam al-kabir**" has also a representation or likeness in human being (**Alam al-sagir**). Spiritual heart (**Qalb**) of human being is a door with openings to the world of spirits. This door is closed and destroyed in the hearts of disbelievers. For this reason, disbelievers are not aware of the world of spirits. The only possibility, the only prescription in order for the spiritual heart to obtain life, in order for it to open its door to the world of spirits is through believing and becoming a Muslim. A believer should strive hard in order to enter from the door of spiritual heart and then make progress in the world of spirits toward endless life. The comprehensive knowledge of Sufism (**Tasawwuf**), which is one of the main eight branches of knowledge of Islam, teaches this kind of striving. The specialists of this knowledge are called friends (**Wali**) of Allah and enlightener (**Murshid**). The most famous among all "**Murshids**" is Imam ar-Rabbani Ahmad Faruqi, may Allahu ta'ala be well pleased with him. He passed away in India at 1034 Hijri, 1624 A.D.

It is not possible for a sensible person, who studies in the medical and scientific universities to observe the delicate art and balance in the creatures and sees and understands their delicate



relationships to each other, not to believe in the greatness, knowledge, and power of Allahu ta'ala. A person who does not believe after observing and understanding all of these either has to be an abnormal, retrogressive, and ignorant or stubborn and stupid person who runs after appetite or a person who became a slave of his soul and who enjoys torturing. He must be a sadist and oppressive person. If one studies the life stories of disbelievers, it becomes clear that they belong to one of these categories.]

In one hadith, Rasulullah, peace be upon him, said, **"Have belief in Allahu ta'ala by thinking the order among the created beings."** Belief of a person will increase by studying the astronomy and understanding the order between the earth, moon, sun and all other stars and their spinning and travel in the space and intricate calculations between them with respect to their distances. There are several benefits and uses in the creation of mountains, metals, rivers, seas, animals, vegetation, and even microbes. None of them were created for a useless purpose. Clouds, rain, lightening, thunderbolt, underground-waters, energy materials and air, in short, every created being perform certain functions and services. Human beings, up to date is able to understand very little about these innumerable number of services rendered by these innumerable beings. Is it ever possible for a mind which is not capable of understanding the creatures to ever comprehend their creator? Islamic scholars who understood the greatness of Him were bewildered and stated that they understood that it is not possible to understand Him. One of the followers of Moses (Musa), peace be upon him, prayed thirty years. A cloud made shade to protect him from the sun. One day, the cloud did not come and so he stayed under the sun. He asked the reason to his mother. She said to him that he probably committed some sin. He answered to her by saying that he did not commit any sin. She said, "Didn't you look at the skies? When you see them, didn't you think the greatness of their creator?" He said, yes he looked at them but made error in pondering about. She answered, "Is there any other sin bigger than this? Make repentance right away." A sensible person should not forget about duty of pondering. Is there anyone who has any guaranty that he will not die tomorrow? Allahu ta'ala did not create anything without any use. The uses that are not understood by human beings are much more than the uses they are able to comprehend so far. Pondering can be accomplished in four ways. Pondering about the beautiful arts of Allahu ta'ala which manifest on human beings causes one to believe in Him and love Him. Pondering about the rewards promised by Him for the worships would cause one to perform those worships. Pondering about the punishments informed by Him causes one to be afraid of Him and thus causes one not do any evil to anyone. Pondering about one's being slave to his soul and committing sin and living in a state of heedlessness regardless of all the blessings bestowed by Him causes one to have shame from Allahu ta'ala. Allahu ta'ala loves those who ponder about and takes heed by seeing the beings that exist on the skies and on the earth. Following hadiths reports, **"There is no higher valued worship than pondering."** And **"Pondering for a moment is more valuable than sixty years of worships."** Pondering (Tafakkur) is explained in detail by Imam al-Ghazali, may Allahu ta'ala be pleased with him, in his book written in Persian, Kimya as-Sa'adat.

### 34- CURSING AT MUSLIMS

In the following hadiths Rasulullah, peace be upon him, said, **"Do not make ill-prayer, i.e., do not curse, for yourselves and for your children. Be content with the Decree of Allahu ta'ala. Pray to Him so that He may increase His blessings for you."** And **"The ill-prayers of parents about their children and an oppressed person's ill-prayer about the oppressor will not be rejected."** A person who prays that another Muslim should become a disbeliever becomes a disbeliever himself. Desiring that an oppressing person should die as a disbeliever so that he may suffer eternal punishment, would not cause disbelief. We are informed in the Qur'an that Moses (Musa), peace be upon him, made such a prayer. Imam al-azam Abu Hanifa, may Allahu ta'ala be pleased with him, said that desiring that someone should become a disbeliever causes disbelief for the desiring person. It is forbidden to make ill-prayer for persons other than oppressing persons. It is permissible (**Jaiz**) to make ill-prayers for an oppressing person as much amount as equal to his oppression. The permissible amount should be commensurate with his oppression. Not making ill-prayer, being patient and even forgiving the oppressing person is a better act. It is not permissible to say "may Allahu ta'ala give you long life" to any disbeliever or to a non-Muslim citizen of an Islamic state. It is permissible to make such a prayer with the following intentions, e.g., in order for him to become Muslim or in order for him to pay his taxes so that Muslims would become stronger. A person who gives greetings (**Salam**) to a disbeliever in a revering manner becomes a disbeliever. Saying any word which would come to mean a reverence to a disbeliever causes disbelief. For example, saying "My master" to a disbeliever causes disbelief.

### 35- GIVING IMPROPER-NAMES TO MUSLIMS

Giving improper-names to a Muslim or repeating improper-names given by others is not permissible (**Jaiz**). In one hadith, Rasulullah, peace be upon him, said, **"A person who has a improper name should change it to a good name."** For example, one should change the name of "Asiya" to "Jamila." It is permissible (**Jaiz**) to give nice-names to Muslims. One should not name his children with names which come to mean praising, e.g., Rashid or Amin. Names like Muhyiddin or Nuruddin would be a lie and "Bidat." Calling sinners (**Fasiks**), ignorants, and apostates with such names is "Makruh." These names include meaning of praise thus they cannot even be used in a metaphoric sense. Some said that it is permissible to give these kind of name to one's children so that it may bring good omens. It is permissible and useful to use these names for those scholars who are famed as being "Salih" persons.

[Famous scholar Ibn al-Abidin, may Allahu ta'ala be pleased with him, in the fifth fascicle of his book Radd-ul-Muhtar says that the best and most proper names for the Muslim children are Abdullah, then Abdurrahman, then Muhammad, then Ahmad and then Ibrahim in that order of priority. It is also permissible (**Jaiz**) to give names of Allahu ta'ala such as Ali, Rashid, Aziz. But it is necessary to have respect while saying these names. A person who knowingly shows disrespect while mentioning these names becomes a disbeliever. For example, saying "Abdulkoydur" instead of Abdulkadir, or "Hasso" instead of Hasan, or "Ibo" instead of Ibrahim would be degrading these names {Some of these slanted names has certain ill-meanings in Turkish but, one may apply this logic to other languages, i.e., slanting the names to different forms is not acceptable.} Even though saying these words would not cause disbelief when one does not intend to degrade them, it is better to avoid using such words which would appear as

causing disbelief. If a child dies right after birth, he should not be buried without giving a name. Even though it is permissible (**Jaiz**) to use the name Abdunnabi, it is better not to use it. Hadrat sayyid Abdulhakim Arwasi, may Allahu ta'ala be pleased with him, preached for twenty-five years after the afternoon prayer every Tuesday, Thursday, and Friday at the Bayazid mosque in Istanbul until he passed away in the year 1362 Hijri Qamari, [1943 A.D.] During one of his preachings he stated the following, "A child has three rights on his parents: giving a Muslim name at birth; teaching him reading/writing, knowledge (**Ilm**), and crafts upon reaching the age of understanding; and marrying him when he reaches the age of puberty." Some degenerate people in Europe and America are raised in an irreligious and non-ethical manner and are given fake diplomas and professorship titles and then send to Islamic countries. These ignorant disbelievers are appointed to high schools and universities as teachers or professors. They trap Muslim children with their position and make them irreligious and non-madhhabite. These children influenced by them easily become murderers and traitors. Those parents who send their sons and daughters to these schools are throwing their children to the hell with their own hands.]

### 36- REJECTION OF EXCUSE

Rejecting an excuse shown by a Muslim is disliked (Makruh.) Rasulullah, peace be upon him, said, **"It is a sin not to accept an excuse shown by a Muslim."** Accepting excuses and forgiving shortcomings are attributes of Allahu ta'ala. Allahu ta'ala will be angry with and punish a person who does not act as such. There are three ways of showing excuses. In the first case, one may say, "Why did I do that thing?" or "I did that thing for this reason." In the second case, one might say, "I shouldn't do that thing," or "I did it but I will not do it again." In the third case, one might say, "I did not do that thing" in order to deny it. Saying "I did it but I will not do it again." would be repentance. A believer will wait for an excuse to be shown in order to forgive him. Hypocrites want others' shortcomings to be exposed. In the following hadiths, Rasulullah, peace be upon him, said, **"You should be chaste. Do not commit ugly things. Also, let your wives be chaste."** And **"If you yourselves are chaste, your wives would also be chaste. If you give gifts to your parents, your children will also give gifts to you. A person who does not accept an excuse of another Muslim will not drink water from the Kawsar lake in the next world 'Aakhirat'."** This hadith applies to the Muslim who does not know that his Muslim brother committed an evil action and also he doesn't know that his excuse is a lie. Because, refusing his excuse would amount to "Su-i zan." Accepting his excuse while knowing that he is lying comes to mean forgiving him. Forgiving in such circumstance is not necessary (**Wajib**) but "Mustahab."

### 37- MAKING WRONG INTERPRETATION OF THE QUR'AN

"Tafsir" means informing and discovering. It is the process of informing and explaining. "Tawil" means pulling back or escaping. "Tafsir" comes to mean giving a meaning. "Tawil" is selection of one of the meaning among many meanings. It is not permissible (**Jaiz**) to make "Tafsir" according to one's own opinion. "Tafsir" is performed according to the rules of transmission (**"Riwayat"** or **"Nakl"**). On the other hand, "Tawil" is done according to one's knowledge and capabilities. In one hadith, Rasulullah, peace be upon him, said, **"A person who interprets the Qur'an according to his own opinion is in clear error even if he is right."** It is not correct to

say such and such is the meaning of the speech (Kalam) of Allahu ta'ala without investigating first whether that such and such is in any way commented by Rasulullah, peace be upon him, or by his companions or that whether it conforms to the interpretations (**Tafsirs**) of the previous scholars or to the methodology of the knowledge of interpretation, or without knowing the Arabic language that was spoken at the time of Rasulullah, peace be upon him, i.e., the "Quraish" dialect, or without thinking about reality (**Haqiqat**) and metaphoric (**Majaz**) aspects of it, or without being able to differentiate whether it is general, personal, concise (**Mujmal**), or detailed (**Mufasssal**), and without investigating the reason of why that such and such verse (**Ayat**) was revealed, or whether it is "Nasih" or "Mansuh." "Tafsir" means one's being able to understand from the sayings of Allahu ta'ala what Allahu ta'ala meant with that saying. Even if one's interpretation according to his own opinion is correct, since it is not derived by following the proper methodology, it is a mistake. If one's interpretation according to his own opinion is not correct then, it would cause disbelief. Similarly, transmitting hadiths without knowing whether they are correct (**Sahih**) or corrupt, whether it be they are correct (**Sahih**) or not, would be a sin. It is not permissible (**Jaiz**) for such a person to read hadiths. It is necessary to get a diploma (**Ijazat**) from hadith scholars in order to make hadith-transmission from the hadith books. In one hadith, Rasulullah, peace be upon him, said, **"A person who invents a phrase and says that it is hadith, will be punished in hell."** It is permissible (**Jaiz**) for those who do not have diplomas (**Ijazat**) from the interpretation (**Tafsir**) scholars to talk or write about verses of the Qur'an by looking at the interpretation books written by interpretation scholars. The people who possess above written conditions can make transmission (**Nakl**) of interpretation and hadith without having a written diploma. It is not permissible (**Jaiz**) to receive money in order to give diplomas. It is necessary (**Wajib**) to give the diploma to a person who demonstrates the necessary qualifications. It is forbidden to give the diploma to those who do not possess the necessary qualifications.

In the following hadiths Rasulullah, peace be upon him, said, **"Those who give meaning to the Qur'an without having the necessary qualifications will be punished in hell,"** and **"Those who say something as hadith without knowing it, will be punished in hell,"** and **"Those who give meaning to the Qur'an according to their own opinion will be punished in hell."** The corrupt persons (**Ahl al-bidat**) who recite or quote hadiths or verses of the Qur'an in order to prove their corrupt paths are of this kind.

[Shiis, Wahhabis, followers of the Tablig al-Jamaat, Mawdudi, and Sayyid Qutb are of this kind. Yusuf an-Nabhani, may Allahu ta'ala be pleased with him, expalins these corrupt tafsirs at length in his book Shawahid-ul-hak. Those who assert that Qur'an has an inner meaning as well as a literal meaning in order to give meanings according to their own opinions are also of the type which are mentioned in above hadiths. Those who make interpretations by using the meaning of the words that are prevalent in their current time are also among the above-mentioned types.

One of the Ottoman scholars Nuh bin Mustafa Konawi, may Allahu ta'ala be pleased with him, who passed away in 1070 Hijri, 1660 A.D. at Cairo, Egypt says the following in his translation of the book Milal wa Nihal which is written by Muhammad Shihristani, may Allahu ta'ala be pleased with him: the people who are in "Isma'iliyya" group are called as such because they say that they are the followers of Isma'il, may Allahu ta'ala be well pleased with him, who was the elder son of the Ja'far as-Sadik, may Allahu ta'ala be well pleased with him. They are also called "Batiniyya" group. Because they said that Qur'an has an inner meaning (**Batin**) as well as a literal meaning. They said that the literal meanings of the Qur'an are the limited meanings which are cast by the "Fiqh" scholars and the inner meaning of the Qur'an is like an endless ocean.

They believed in the inner meanings that are fabricated by themselves instead of following the literal meanings of the Qur'an. Rasulullah, peace be upon him, transmitted the literal meanings of the Qur'an to his companions, may Allahu ta'ala be well pleased with them. Leaving the literal meanings aside and following fabricated inner meanings causes disbelief. They tried to destroy Islam from within by this kind of tricks. Fire worshipers (**Majusi**), especially, their leader Hamdan Kurmut, in order to stop the spreading of Islam, invented these tricks and established Karamuta State. He killed the persons who were making pilgrimage (**Hajj**) to "Ka'ba" and moved the "Hajar al-aswad" from "Ka'ba" to the Basra. They fabricated such sayings as, "Jannat is following the worldly pleasures and hell is following the rules of the religion." They named prohibited actions (**Harams**) as fine arts. They lead the youngsters to hedonistic, pleasure-filled life style by deceiving them and saying to them that those things that are decreed as prohibited actions and sins (**Fuhush**) by Islam are moral-exercises. Their state perpetrated much harm to Islam. They were destroyed in 372 Hijri 983 A.D. by the Divine wrath.]

Interpretation (**Tafsir**) should be done according to the principles of transmission (**Nakl**). In order to perform interpretation, one should be knowledgeable about the following fifteen kinds of knowledge (**Ilm**): language, dialect or words (Lugat), syntax (Nahv), grammar (Sarf), etymology (Ishtikak), meaning (Ma'ani), explanation (Bayan), ornament of speech (Badi'), reading (Kira'at), methodology of religion or bases of religion (Usul-i din), Islamic jurisprudence (Fiqh), reason or cause of the revelation of the verses of the Qur'an (Asbab-i nuzul), the one which cancels a previous verse (Nasih) and canceled verse (Mansuh), methodology of Islamic jurisprudence (Usul-i fiqh), Hadith, and knowledge of spiritual heart (Ilm al-qalb.) It is not permissible (**Jaiz**) for one who does not know these subjects to make interpretation of the Qur'an. The knowledge of spiritual heart (**Qalb**) or "Mawhiba" is a kind of knowledge which Allahu ta'ala sends without an intermediary to pious scholars who follow Islam minutely. In one hadith, Rasulullah, peace be upon him, said, "**Allahu ta'ala teaches the secret things if one practices the things one knows.**" It is not permissible (**Jaiz**) for anyone who does not know above-mentioned fifteen subjects to make interpretation. If one performs interpretation without knowing them then one will be doing it according to one's own opinion and will be deserving to be punished in hell. In one hadith, Rasulullah, peace be upon him, said, "**A person's heart will be filled with wisdom (Hikmat) by Allahu ta'ala and he will start to tell them if he practices Islam with sincerity 'Ikhlas' for forty days.**" Anyone who gives meanings to the metaphoric (**Mutashabih**) verses of the Qur'an will be considered as one of those who performed interpretation according to his own opinion. The interpretation of corrupt persons (**Ahl al-bidat**) who deviated from the right path is of this kind.

There are three types of knowledge (**Ilm**) in the Qur'an. Allahu ta'ala did not inform anyone about the first type. The reality of His Person (Zat) and His attributes and telling about unknown are in this category. The second type is the secret knowledge He revealed to His prophets. Prophets may reveal these to those whom Allahu ta'ala chooses. He taught the third type of knowledge to His prophets, peace be upon them, and ordered them to teach this knowledge to all of their followers (**Ummat**). The third type is also divided into two sections. The first one is learned only by hearing. Knowledge about the Doomsday (**Qiyamat**) is of this kind. The second one is learned by observing, examining, reading and understanding its meaning. Knowledge which pertains to belief and Islam is in this category. Even, "Mujtahid" Imams could not be able to understand with certainty Islamic knowledge which are not informed through the "Nass" clearly and had different opinions. Thus, various schools of thought (**Madhhabs**) came into being with respect to practice (**Amal**). The activity of those who derive meanings by following

the fifteen subjects mentioned above is not called interpretation (**Tafsir**) but instead it is called "Tawil" because, these meanings include his own understanding. In other words, he selects one among the many meanings that are apparent to him. If the one he selects does not conform to the literal and clear meanings of the verses of the Qur'an and hadiths or to the unanimity (**Ijma**), then, it is invalid (**Fasid**). The book Barika, while explaining that the dancing is forbidden (**Haram**), includes the following, "We are not ordered to practice our religion according to the interpretation books. We are ordered to follow the **Fiqh** books."

### 38- INSISTENCE ON COMMITTING FORBIDDEN (HARAM) ACTIONS

Forming strong intention (**Kasd**) for committing a sin, then committing the sin for a little amount will be insistence. Having "Kasd" will be through forming intention, through willing and through deciding. If one decides and carries out the act then it will be insistence. If he steadily forms intentions and steadily decides but never carries out the act then it will not be insistence. If he continuously decides to do and commits the sin once and then repents and does not do it again then it will not be insistence. If he does it one more time and then repents again still will not be insistence. Doing many times during a day and repenting after each occurrence will not be insistence. While one is repenting, one should feel sorry and discontinue sinning immediately as well as intent not to do it again. Without doing these three conditions, just saying certain words is no more than lying. Insisting on committing small sins is a grave sin. It is a greater sin than committing a grave sin once. When he repents, the grave sin will also be forgiven. Considering small sin as a small act is grave sin. Bragging about committing a small sin is grave sin. It would also be grave sin if one presumes a person as a scholar (**Alim**) or pious (**Salih**) while that person commits small sin. When one commits a small sin, one should be afraid of Allahu ta'ala and His punishment. It is grave sin if one is not ashamed of Allahu ta'ala and does not think that He will punish.

### 39- BACKBITING ( G I B A T )

Telling shortcomings of a believer (**Mumin**) or a non-muslim citizen (**Zimmi**) to others in their absence in order to make them look lowly or in order to put them down is backbiting. Backbiting (**Gibat**) is forbidden (Haram.) It will not be a forbidden action if the person, who listens to, does not know the person being backbitten. If the person who has been backbitten would be sad when he hears these, then it is backbiting. When a person is being talked about some shortcomings with respect to his body, his family-tree, his ethics, his business-affairs, his speech, his religion, his worldly-affairs, his clothing, his house, his animals and if that person becomes sad when he hears that talk, then, the talk is backbiting. Doing it through hints or body-language or writing would be forbidden just like if it was done through talk. When someone mentions a sin or shortcoming of another Muslim in the presence of religious persons or memorizers (**Hafizs**) of the Qur'an, and those who are present there say, "Oh, thanks to Allahu ta'ala! We are not like that!", their expression would be the worst kind of backbiting. Also, while someone is being mentioned, if the people there say, "Thanks to Allahu ta'ala, He did not make us unethical like that person" in order to put that person down, that would be the worst kind of backbiting. It is backbiting to say that such and such a person is a very good person but it would have been better if he wouldn't have such and such shortcomings in his worships. The following was ordered in

the "Hujurat" chapter, 12th verse of the Qur'an, **"Do not backbite each other!"**. Backbite is talking behind each other in others' absence. It has been said that backbiting someone is like eating flesh of a dead human. In the following hadith Rasulallah, peace be upon him, said, **"On the day of Judgement, a person's reward-book will be opened. He will say, Oh my Lord! While I was in the world I performed such and such worships but they are not recorded in the page. He will be answered by the following: they are erased from your book and written to the books of the persons whom you have backbitten,"** and **"On the day of Judgement, a person's good-deeds-book 'Hasanat' will be opened. He will see there the worships he never performed. They will tell him that these are the rewards 'Thawabs' of those who have backbitten you."** Abu Hurayra, may Allahu ta'ala be well pleased with him, related the following: we were sitting down with Rasulallah, peace be upon him. One of us got up and left. Some of us said that he has left because he was disturbed. Rasulallah, peace be upon him, said, **"You made 'Gibat' of your friend. You have eaten his flesh."** Aisha, may Allahu ta'ala be well pleased with her, said the following: I said by Rasulallah, peace be upon him, that such and such a woman was tall. He replied, **"Spit out whatever is in your mouth!"** I spat out. A piece of meat came out of my mouth. Allahu ta'ala has power to manifest attributes and specificities as material objects. Backbiting is telling something behind some religious brethren or behind a non-muslim citizen such that upon hearing the spoken shortcomings, they will become sad. Allahu ta'ala sent the following revelation to Moses, peace be upon him: **"Those who backbite and then repent for it will enter to the Paradise, last. Those who backbite and do not repent for it, will go to hell first."** One of the great friends of Allahu ta'ala, namely, Ibrahim bin Athham, may Allahu ta'ala be pleased with him, was invited to a reception. While they were around the food-table, someone mentioned that one of the invited persons was not there. Someone else replied by saying that he is a slow person. Ibrahim bin Athham, may Allahu ta'ala be pleased with him, said that his remark was backbiting and left the place. In the following hadith, Rasulallah, peace be upon him, said, **"If a shortcoming which is attributed to someone exists in that person, that will be backbiting. If it doesn't exist in that person then it will be slandering."** Telling shortcomings with respect to religion would be backbiting. For example, saying that he doesn't pray his "salats", or he drinks wine, or he steals, or he carries words between persons constitutes backbiting. Telling worldly-shortcomings such as he is deaf or squint-eyed is backbiting. If the religious shortcomings are communicated in order to make him look evil then, that is backbiting. If it was said by thinking about his reformation or pity then, it won't be backbiting. Talking in generalities does not constitute backbiting. For example, there are people in this town who don't pray, or there are communists in this town or there are thieves would not be backbiting because a specific person was not intended. Suppose, a person performs his daily prayers, fasts but also harms people by his actions. For example, he beats others, steals or takes others' properties by force (**Gasb**). Also, he harms people by his talk. For example, swears, slanders, backbites, carry words from one to another. Telling his openly committed sins to others won't be backbiting. In general, if one shamelessly commits Harams and "Bidat" or "Fisq" openly then, informing others about him would not be backbiting. It would not be a sin if one informs the government so that the government would prohibit that person from committing those prohibited actions. While son of a person is committing prohibited actions secretly by hiding from his father and another person in the community knows what he is doing. That person should tell or write to his father if he knows for sure that his father will stop him from doing the prohibited actions. It would not be permissible (**Jaiz**) to inform his father if one does not know for sure that he will stop him. Informing him in

that case would cause animosity between them. If someone is harming others with his actions, informing others about him won't be backbiting because the intention is to save others from his harm. Also, it would not be backbiting if one tells his harm to others because one pities and feels sorry for him. Telling his harmful behavior in order to make him look evil would be backbiting. In six instances telling shortcomings and mistakes of a person to others in his absence would not be backbiting. One tells it because one pities and feels sorry for him. One tells so that they may stop him. Telling in order to get a legal decision (Fatwa). Telling in order to protect others from his harm (**Sharr**). If a shortcoming became a nickname of that person, one is forced to call him by his nick name in order to describe him. Telling his oppression, sin, "Fisq" or "Bidat" which is known to everybody. Telling by getting mad and with the intention of making him look evil would be backbiting. Telling fault of a merchandise to a prospective buyer would not be backbiting of the seller. Telling shortcomings of a girl to a person who wants to marry to that girl would not be backbiting but would be giving advice. It is necessary (**Wajib**) to give advice to a person who does not know anything about it. If a person commit some prohibited actions secretly and some prohibited actions openly, telling his secretly committed sins to others is backbiting and telling his openly committed sins or oppression (**Zulm**) to others is not backbiting. Rasulullah, peace be upon him, said, **"It would not be backbiting to tell about a person who took off the shame-Jilbab"**. "Jilbab" is the large head-cover of the women folk. In this case, taking off the "shame-jilbab" means committing prohibited actions (**Harams**) openly. This hadith points out that this type of person does not have any shame. Imam al-Ghazali, may Allahu ta'ala be pleased with him, and some other scholars said that whether one's ill-talk or talking about the openly committed sins is backbiting or not does not depend on the intention of the talker. The ill-talk is backbiting regardless of the intention, i.e., it is not necessary to have an intention of making him look evil. For this reason, we should be very careful not to backbite anyone.

There are many reasons which lead a person to commit backbiting. We will inform eleven of them at this point: animosity toward him; thinking that he should be joining to the people around himself; ill-speaking about a person who is not loved in a society; letting others know that he does not commit such sins; letting others know that he is superior to him; being jealous of him; to make others laugh; in order to make joke; in order to tease him; in order to show astonishment for someone one never expects that he would do such an action; in order to show one's sadness or pity toward him; or in order to show one's dislike about him because of his committing sins.

Backbiting causes decrease in one's rewards (**Thawabs**) and causes others' sin to be added to his own. Thinking about these all the time saves one from committing backbiting.

Backbiting is of three types: in the first instance one says that one did not commit the backbiting, one only expressed what existed in him. Saying in this manner causes disbelief because it comes to mean that he is asserting that a forbidden act (**Haram**) is permissible (**Halal**). In the second case the intention is to let the person who has been backbitten to hear these. This would be a grave sin. This kind of backbiting will not be forgiven only through repentance. It also requires to get the forgiveness of the person whom one has backbitten. In the third case, the person who has been backbitten would not be aware of this. This kind of backbiting is forgiven by repentance and by praying for him.

A person who realizes someone is backbiting in his presence should prohibit it immediately. It was reported that the following was said by Rasulullah, peace be upon him, **"Allahu ta'ala will help a person in this world and in the next world 'Akhira' if he helps some religious brethren of his in his absence"** and **"It is enough sin for one who does not help one of his**



**religious brethren while he is powerful enough to do so when he is backbitten by someone"** and **"If a person protects honor of his religious brethren in the world, Allahu ta'ala will save him from hell fire by sending an angel"** and **"If one protects honor of his religious brethren, Allahu ta'ala will save him from hell-fire."** While backbiting is committed, a person who is present there should stop it with words if he is not afraid of the backbiter. If he is afraid of him then he should reject it through his heart otherwise he will be sharing the sin of backbiting. If it is possible to stop him or possible to leave, he should do one or the other. Using sign language, e.g., his head or hand or eyes is not enough. It is necessary to tell him that he should stop backbiting.

The atonement (**Kaffarat**) for backbiting is the feeling of sadness, repentance, and asking his forgiveness. Asking his forgiveness without feeling sorry is no more than hypocrisy, which is another sin. [It is written in Ibn-i Abidin's book Radd-ul-Muhtar, 5th volume, page 263 that it is forbidden to backbite a dead person as well as a non-citizen disbeliever (Zimmi).]

#### 40- NOT PERFORMING REPENTANCE ( T A W B A )

Repentance (**Tawba**) is the sorry feeling after committing a forbidden action and then having the fear of Allahu ta'ala and having a strong resolution (**Azm**) not to do it again. One's repentance due to the fear that he might be punished by worldly disasters would not be repentance. While one is committing several different types of sins, one's repentance for some types of sins would be valid (**Sahih**) while one insists committing some other types of sins. After repentance, one's repeating the same sin again and then repenting again would be valid. Repeating this chain of repenting, committing the sin again, repenting again several times would be valid. Forgiveness of a grave sin certainly requires repentance. Five daily "salat" prayers, Friday "salat" prayer, fasting during the month of Ramadan, going for pilgrimage (**Hajj**), making repentance, avoiding committing grave sins and all similar worships would be a reason for the forgiveness of small sins. Repentance for disbelief and other types of sins, when done according to their conditions, would surely be accepted. A pilgrimage carried out by sincerity and by observing all of its conditions is called "Hajj al-Mabrur". "Hajj al-Mabrur" causes all types of sin to be forgiven except the sin earned due not performing the obligatory duties on their prescribed times and sins earned due violating others' rights. In order for these two types of sins to be forgiven, one has to carry out those omitted obligatory duties and one has to compensate the right owners for their violated rights. "Hajj al-Mabrur" does not cause forgiveness of the sins earned due not performing the obligatory (Fard) duties but, it causes forgiveness of the sins earned by not doing the obligatory duties on their prescribed times. After the pilgrimage, if he does not immediately start to perform the omitted obligatory duties, the sin of postponing the obligatory duties will start again and as time passes it will increase many folds. Postponing is a grave sin. Everybody should understand this point clearly. The hadith, **"The sins of a person who performs "Hajj al-Mabrur" will be forgiven. He will be like a newly borned,"** points out that the sins other than the sin earned due not performing the obligatory duties and sins earned due violating others' rights will be forgiven. We are also informed that the prayers done by Rasulullah, peace be upon him, on the night of "Arifa" and at the place of "Muzdalifah" for the forgiveness of the sin of the pilgrims are of this kind. There are also some scholars who stated that the sins earned due not performing the obligatory duties and sins earned by violating others' rights are also included in the forgiveness. Their statements are for those who make the repentance but who are physically unable to carry out those "Fards" or unable to compensate the violated rights of others. The

114th verse of "Hud" chapter of Qur'an states, **"Good deeds 'Hasanat' will annihilate sins."** Scholars interpreted this verse as when the unperformed obligatory duties are performed then the sin will be forgiven. When one hears that someone has backbitten him, if he becomes sad because of what has been said then this will be an additional grave sin for the backbiter. The good deed (**Hasanat**) which will cause forgiveness of that grave sin is to get the forgiveness of the backbitten person.

Repenting as soon as committing a sin is obligatory. Postponing the repentance for that sin is a grave sin. Repentance for the postponement is also necessary. The sin earned by not doing the obligatory duties will only be forgiven when the respective obligatory duty is carried out. For all kinds of sins, repenting through spiritual heart, repenting by tongue and compensating through the body is necessary. Saying **"Subhanallah-il-azim wa bi-hamdihi"** hundred times, giving alms and fasting for one day is very beneficial.

Thirty first verse of the "Nur" chapter of the Qur'an states, **"Oh believers! Turn (repent) towards Allah."** Eighth verse of the "Tahrim" chapter of the Qur'an states, **"Do perform 'tawba al-nasuh' to Allah."** The word "nasuh" in this verse was interpreted twenty-three different ways. The most famous interpretation is having the sorry feeling and saying the repentance through tongue and deciding strongly not to do it again. 222th verse of the "Baqara" chapter of the Qur'an states, **"Allah loves those who do repentance 'Tawba'."**

Following hadith states, **"The best of you is the one who do repentance 'Tawba' immediately after committing a sin."** The biggest sins are disbelief, hypocrisy, and losing one's faith or apostasy (**Irtidad**).

[A person who did not become or refuses to become a Muslim is called a disbeliever (Kafir). The disbeliever who pretend to be Muslim in order to deceive Muslims is called hypocrite (**Munafiq**) and (**Zindiq**). A person who becomes a disbeliever while he was a Muslim is said to be committed apostasy (**Irtidad**). A person who commits apostasy is called an apostate (**Murtad**). If these three categories of persons believe from their hearts sincerely, certainly they will become Muslims.

The following is written in the section of disasters of the tongue in the books Barika and Hadika and in the Majma'ul-anhur: a man or woman Muslim will lose his or her belief and will become an apostate if he or she willingly says a word or does a deed, even without thinking the meaning of it, without being coerced to say it or to do it, e.g., just to make a joke, while he or she knows that saying or doing it will cause disbelief according to the unanimity of scholars. This is called disbelief due stubbornness (**Kufr-i inadi**). If he or she willingly says a word or does a deed without being coerced and without knowing that doing or saying will cause disbelief, he or she still becomes an apostate. This is called disbelief due to ignorance (**Kufr-i Jahli**). Because, it is obligatory (**Fard**) for every Muslim to learn those things that he or she must know. Not knowing is not an excuse and it is a grave sin. Those who become an apostate (**Murtad**) due to "Kufr-i jahli" or "Kufr-i inadi" will lose their marriage contract (**Nikah**). He should first get a proxy (**Wakalat**) from his wife and then he should renew the marriage contract (**Tajdid an-nikah**) by either in the presence of two witnesses or in the mosque (**Masjid**) together with the congregation (**Jama'at**). It is not necessary to make "Hulle" after more than two renewals (**Tajdid an-nikah**). If he says the word which causes disbelief by mistake or by metaphoric language which can be interpreted differently or by coercion then he will not become an apostate and it will not be necessary to renew the marriage contract. If the word which is used by a person willingly without any coercion is not decided by the unanimity of the scholars as a word which causes disbelief then the person does not become an apostate. But, as a precautionary measure he should

make repentance and renew his marriage contract. We cannot think that those Muslims who go to the mosques will ever become apostates through "Kufr-i jahli" or "Kufr-i inadi" (see above) but we can only think that they may lose their belief due to this last described state. For this reason, the "Imams" of the congregation (Jama'at) should direct the congregation to read the following prayer in order to make repentance and to renew their marriage contract (**Nikah**): **"Allahuumma inni uridu an ujaddidal-imana wannikaha tajdidan bi-kawli la-ilaha illallah Muhammadun Rasulullah."** By doing this, the commandment ordered in the hadith, **"By saying la ilaha illallah renew your belief."** will be carried out.

The belief which does not conform to the belief taught by the "Ahl as-sunnat scholars" is called deviation (**"Bida't"** or **"Dalalat"**) from the right path. The greatest sin after the disbelief is to become performer of "Bida't" ("Ahl-i Bida't" or or man of "Bida't".) Among the "Ahl-i Bida't", those who try to spread their "Bida't" among the Muslims will be committing many folds of sins. The followings would be necessary to deal with these people: the government officials should strike them with heavy punishments; the scholars should advise them through speeches or through their writings; and the lay Muslims should avoid associating with them or reading their books and magazines. One should be very alert in order not to be deceived by their lies, slanders and provocative words. At present, the "la-madhabiyas", the followers of Mawdudi, Sayyid Qutb, and ignorants who are called Tabligh al-Jama'at and finally those who surface under the name of pseudo shaikhs and pseudo leaders of Sufi paths (**Tariqats**) are using all kinds of means in order to spread their corrupt and deviated beliefs. They are preparing all kinds of unimaginable and unthinkable tricks and traps in order to deceive Muslims and in order to smash and destroy "Ahl as-sunnat" through their souls (**Nafs**) and through the help of the devil. They continue their cold war against the "Ahl as-sunnat" by spending their properties and millions of dollars. It is necessary for the youngsters to learn the religion of Islam and the right path (**Haqq**) from the books of "Ahl as-sunnat scholars". Who does not learn will get caught and drawn in the corruption floods of "Bida't" and "Dalalat" and will be lead to worldly and other-worldly disasters. Leaders of the deviated (**Bida't**) groups are giving wrong and corrupt meanings to the Qur'an. By using these unjustly given meanings they are asserting that they are proving their deviated ideas through the verses of the Qur'an and hadith. Only those who know the truth (**Haqq**) would be able to protect themselves from these people. It is almost impossible for those who do not know the truth not to fall into the traps and whirlpool of deviation and corruption (**Dalalat**). These people with corrupt belief will become disbelievers if their deviated beliefs do not conform to the belief-knowledge which is clearly recited in the Qur'an and in the hadith and with the information related by the unanimity of the "Mujtahid" Imams and with the knowledge which is widespread among the community of Muslims (**Ummat**). This type of disbelief is called "Ilhad" and those who fall into this position is called "Mulhid". Books teaching faith (Aqaid) write that the "Mulhids" are considered as disbelievers with no books (**Mushriks**).]

Repentances of the persons who deviated from the right path (ahl al-bida't) are also accepted. In order for them to have repentance, they have to learn the "Ahl as-sunnat knowledge" and believe accordingly as well as feel sorry for their previous corrupt beliefs.

A person who believes the importance of the obligatory duties but does not perform them due to laziness does not become an apostate (**Murtad**) and does not lose his belief. But, a Muslim who does not perform an obligatory duty commits two types of grave sin. The first one is passing the duration of that obligatory duty without praying or in other words the sin due to delaying the performance of the obligatory duty. In order for this sin to be forgiven, it is necessary for him to make repentance or in other words he has to repent and feel sorry and decide not to delay it

again. The second one is the sin due not performing the obligatory duty. In order for this grave sin to be forgiven, he has to make "Qada", e.g., perform the missed obligatory duty immediately after its due time. Delaying performance of the missed obligatory duty would be another grave sin.

[Great Islamic scholar (**Alim**), renewer (**Mujaddid**) of the fourteenth century, the specialists of external knowledge (**Ilm al-zahir**) and internal knowledge (**Ilm al batin**), the professor of sufism (**Tasawwuf**) at the university which gave PHD degrees (Madrasat-ul-mutahassisin), namely, Sayyid Abdulhakim Effendi, may Allahu ta'ala be pleased with him, in his lectures or in his preaching at the mosques or in his conversations (**Sohbats**) has often said, "It is a grave sin not to perform an obligatory duty without any excuse on its due time." It is also written in the books that it is a grave sin not to perform its "Qada" right after its due time. As a matter of fact, this is written in the previous paragraph as such. After an obligatory duty's due time passes, if one does not perform its "Qada" without any excuse, in a time period which is equal to the time period which takes to perform the obligatory duty, the sin of delaying increases one fold. After this, if one does not perform it again in the next time period which is equal to performing the obligatory duty, the sin of delaying increases another fold. In this manner, when each time period which is equal to performing the obligatory duty passes, the sin of delaying increases by folding over and over again and reaches to an amount unthinkable and uncountable. Thus, the sin of not performing the "Qada" of an obligatory duty increases many folds. For example, for the five-daily obligatory "salat" prayers, the sin of an unperformed salat prayer increases five folds in one day. One should realize gravity of the situation for a person who did not perform his five-daily obligatory "salat" prayers for months or years. One should look for all sorts of means to save himself from this terrible and awesome sin. Anyone who has belief and who has his senses altogether should try to perform "Qada-salat" prayers day and night in order to save himself from the terrible hell-punishment of not performing the obligatory "salat" prayers. We are informed that one will be punished in the hell for 70,000 years for one "salat" prayer which is not performed due to laziness and without any excuse. When a Muslim ponders the amount of punishment one will suffer in hell for not performing innumerable "salat" prayers as explained hereinabove, he will lose his sleep. He will stop eating and drinking and feel great distress. Yes, anyone who does not recognize the obligatory "salat" prayers as obligations and duties will become a disbeliever and an apostate. An apostate will be punished in hell forever. Anyway, such a person does not believe in hell or punishment or importance of the obligatory "salat" prayer. He lives in this world like an animal. He does not think anything other than his pleasures and collecting the money which provides the pleasures. His principle in life is to obtain the money irrespective of how others will be affected or suffer. He does not think for a second, how others may sacrifice for his pleasures. He has neither belief nor intellect (**Aql**). This type of person would not have any mercy. He would be more dangerous than the monsters and wild animals. His talks about humanity, mercy, and goodness are nothing but like writing into the air. They are traps for others in order for him to satisfy his appetite and worldly benefits.

Making "Qada" of the "Salat" prayers which were not performed for years became like an impossible task to accomplish. There is no blessing (**Barakat**) left in the world because human beings left the "**Shari'at**". In other words, they stopped obeying the commandments and dived into committing the prohibited actions. They departed from the beautiful and comfortable path shown by Islam. Sustenance became scarce. The meaning of the verse in the "Taha" chapter of the Qur'an is the following, "**If you forget Me, I will decrease your sustenance 'Rizq'.**" For this reason, the iman-rizq, health-rizq, foods-rizq, humanity and mercy-rizq, and many other

sustenance have been decreased. The saying, "Huda never makes oppression 'Zulm' to His slaves. Everyone suffers because of their own doings," is taken from the meaning of "Nahl" chapter, thirty-third verse of the Qur'an. Today, in many households, man and woman both work day and night just to obtain sustenance ("Nafaka") for their family. Even both of them work day and night but they still have difficulty of providing themselves a comfortable way of living. This difficulty in obtaining sustenance is due to the darkness of disbelief, and the ignoring of Allahu ta'ala and His Prophet, peace be upon him, and the lessening blessings due ignoring Islam in general. It is impossible to stop the flood of disasters and wrong doings (**Dalalat**) unless they live according to Islam, unless they practice the beautiful moral character of His beloved Prophet, peace be upon him. Under these aforementioned difficult conditions, in order to pay back the "Qada" of the unperformed "salat" prayers of the past, every day, one should perform "Qada-salats" while one is performing the "Sunnat-salats" of the four daily "fard-salat" prayers other than the morning "salat" prayer. In order to do that, one should form his intention to perform the very first "Qada-salat" that one did not perform at its due time. By following this methodology, every day, one would be able to perform one day's "Qada-salat" prayers and also one would be performing '**Sunnat-salat**' prayers. This matter is explained in detail in the book Se'adet-i Ebediyye.

Centuries ago when the "Fiqh" books were written, Muslims had strong belief and had fear of Allahu ta'ala and fear of hell-punishment in their hearts. No one could ever imagine, not performing the "salat" prayers at their due times. It was unthinkable that there could be a person who would deliberately not perform the "salat" prayers. At those times, only a few "salat" prayers could be missed due to an excuse. This would be an occasion of distress and worry for the person who missed the "salat" prayers. The following were the reasons for missing the "salat" prayers: not being able to wake up from the sleep; forgetting; not being able to find an opportunity to perform the "salat" prayer even by sitting during the war or travel. Missing the "salat" prayer due to one of these excuses is not a sin. But, when the excuse is over, it becomes obligatory to perform the missed "salat" prayer immediately. It is permissible to delay the performance of the "Qada" prayer of the missed "salat" prayer as much as to earn enough money to support one's family. It is not necessary to perform the "Qada" prayer of the missed "salat" prayers in place of the '**Muakkad-Sunnat**' prayers. The writings in the "Fiqh" books which state that it is better not to make "Qada" prayers in place of the '**Muakkad Sunnats**' are for the "salat" prayers that were missed due to an excuse. It is obligatory to perform the "Qada" of the "salats" immediately that were not performed without any excuse. It is necessary to perform these in place of the "Sunnat-salat" prayers. Imam ar-Rabbani, may Allahu ta'ala be pleased with him, in his 123rd letter of his book Maktubat says, "If the 'Nafila' prayer becomes a cause for missing a 'Fard' prayer then the nafila prayer does not become a worship but becomes a non-beneficial act 'Ma-la-ya'ni' and becomes a harmful act."]

[ Great Islamic scholar Ibni Abidin, may Allahu ta'ala be pleased with him, says, "Praying two rakats of namaz upon entering to a mosque is sunnat. This is called 'Tahiyyatul-masjid'. Praying any one of the Farz, sunnat or kada prayers is considered as accomplishing the 'Tahiyyatul-masjid' namaz. It is not necessary to intend for the these prayers by specifying that they are also for "Tahiyyatul-masjid" prayer. The namaz prayer which is specified with two intentions, i.e., the "Fard" and "Sunnat" prayers of the present time (Waqf) namaz is different. In this case only the "Fard" namaz prayer would be acceptable (Sahih). Because the "Fard" and "Nafila" are two different types of prayers. When one of those prayers mentioned above was prayed the "Tahiyyatul-masjid" was considered as prayed. For that reason the "Tahiyyatul-masjid" was the

same type of prayer. {Reader's attention is drawn to the weight given to the "type of prayer" in this context.} While praying any type of prayer, one is considered as performing any other prayers which are the same type without making any other extra specific intention for performing them. But in order to get rewards (Thawab) for it one must perform intention for it. Because, there won't be any rewards for a prayer without making an intention for that prayer." The sunnat namaz means any performed namaz other than the fard namaz. Since the description of the kada namaz which is prayed before or after the fard prayer fits into the description of the sunnat prayer, it is considered as being the same type of prayer as the sunnat prayer. According to Ibni Abidin, may Allahu ta'ala be pleased with him, when one performs the kada namaz, he also performed the sunnat namaz. It is apparent from these writing that when a person performs kada namaz instead of sunnat namaz, he will not be considered as dissenting the sunnat namaz. When kada and sunnat intention formed simultaneously, one will be getting rewards for the sunnat namaz too.]

If a person who intends to pray the "Qada-salat" prayers as described above starts to pray them and then becomes very ill, he should make a will (**Wasiyyat**) saying that after his dead there should be a "salat-kaffarat" performed for him. His executer of the will should carry out his will. The executer (**Wali**) is either designated by him or he is one of his heirs. In case, one misses one of the "Wajibs" of the "salat" prayer or commits a disliked action (**Makruh**) during the "salat" prayer, it becomes necessary (**Wajib**) to reperform that "salat" prayer during its prescribed due time. It is also necessary to reperform a "Nafila-salat" prayer within its prescribed time if something happens to annul the "salat" prayer during the performance of the "salat" prayer. It is always necessary to perform "Qada", i.e., make-up for the unpaid obligatory almsgiving (**Zakat**), "Sadaqa-i fitr", and unperformed "Nazr" and "Qurban" animal sacrifice. A person who becomes poor later on in life should perform "Qada" of them through a process called "Hila-i shar'iyya". If he does not become poor, it is "Makruh" for him to use the "Hila-i shar'iyya" process.

Repenting secretly is enough for the sins that involve only Allahu ta'ala and the person who committed the sin. In other words, the sin should not involve violating others' rights. It is not necessary to inform others, e.g., the imam of the community. Giving money to the clergy in order to get forgiveness is a custom of Christians. There are no such things in Islam. The following are types of sin which does not involve violating others' rights: one's reading Qur'an while he is "Junub" or sitting in the mosque or speaking worldly affairs, eating, drinking and sleeping in the mosque or holding Qur'an without spiritual washing (**Wudu**); playing musical instruments; drinking wine; committing adultery; women folks going out to the street without covering their heads, hair, arms and legs. It is very difficult to get forgiveness for the sins which involve animal rights. The following constitute animal rights and they are sin: killing an animal without a proper cause or beating or hitting it at its face, forcing to walk beyond its strength, loading extra heavy loads, not giving its food or water at its due time. One has to make repentance for it as well as repent and beg for its forgiveness.

There are five types of violations of others' rights: pertaining to property, pertaining to soul (**Nafs**), pertaining to honor, pertaining to "Mahrams", and pertaining to religion. Rights pertaining to property are as follows: stealing, wrongful seizure, selling some property by deceiving and by lying, giving counterfeit money, harming others' property, harming someone's property by giving false testimony or by informing the oppressor (**Zalim**) or by giving bribe. Repenting and getting the consent and forgiveness of the person involved even if it involves only one penny is necessary. For property rights, it is also necessary for the children to pay back and get the consent and forgiveness of the right owner. If one does not get the consent and

forgiveness in this world, in the next world (**Akhirat**), they will make justice by giving the violating-person's rewards to the right owner. If the owner of the right is passed away, the payment should be given to his heirs. If there is no heir or one does not know the owner of the property then the payment should be given to the poor and the reward of it should be sent to the right owner. If there are no pious (**Salih**) poor Muslims then it should be paid to the trusts (**Waqf**) and societies which perform services to Muslims. Giving to his pious (**Salih**) relatives or to his poor mothers, fathers, and children as present is also permissible (**Jaiz**). Anything which is given to the poor as a present would constitute alms giving and will produce rewards (**Thawabs**). If one is not able to do these, one should pray for the forgiveness of the rights owner and himself. Getting the consent and forgiveness of the disbeliever for his violated property rights is also necessary. If his consent and forgiveness is not obtained, it will be very difficult to get the forgiveness in the next world.

Others' rights pertaining to soul (**Nafs**) or life is murdering or destroying a part of a person. One, first of all, has to make repentance and then he should go and resign himself to the executer (**Wali**) of the dead person. The executer may forgive him if he desires or may make peace with him for a certain amount of money or property or alternately he may apply to the court and ask for his punishment. It is not permissible (**Jaiz**) for the executor to punish him on his own. [There is no blood-fued in Islam.] Violation of others' rights with respect to honor is backbiting (**Gibat**), slandering, making fun of or swearing and cursing at someone. It is necessary to make repentance and get the consent and forgiveness of the person involved. In this type of rights violation there is no paying back to the heir of the dead person.

Violation of others' rights with respect to "Mahram" is to be malicious to someone's wife and children. One performs repentance and "Istigfar". If there is no possibility of raising instigation (**Fitna**), he should ask forgiveness from her husband. If there is a possibility of instigation, in that case, he should pray for him and give alms for his sake. Violation regarding to the religious rights is not performing the duty of teaching religious knowledge to his relatives and to his family members. Also, prohibiting these or all other human beings from learning their religious knowledge or doing their religious duties constitute violation of their religious rights. Calling others as disbeliever or sinner (**Fasik**) is also considered as violation of religious rights. It is permissible (**Jaiz**) to say, "please forgive me for the rights that I owe you" or some similar phrases which reflect a meaning of generality instead of specifically telling him which right of his one has violated.

It is very rewarding (**Thawab**) to forgive the debt of a poor person.

Rasulullah, peace be upon him, said, **"One who repents (Tawba) resembles the one who never committed the sin," and "The one who makes istigfar with his speech but who never feels sorry for the sin he committed is the one who will continue committing sin. He is teasing Allahu ta'ala."** Making "Istigfar" means is to say the word "Astagfirullah". Muhammad Osman Hindi, may Allahu ta'ala be pleased with him, [He passed away 1314 Hijri or 1896 A.D.] in his book Fawa'id-i Osmaniyya which is written in Persian says the following, "You are asking me to write some prayer (**Dua**) which would be recited for healing (**Shifa**). Make repentance and repeat "Istigfar" often to receive healing (**Shifa**). [In other words, recite the following: "Astagfirullahal'azim al-lazi la ilaha illa huw al hayyal kayyuma wa atubu ilaih!"] It is good for all kinds of troubles and distress. This dua is written at length in the 344th page of the Turkish book "Hak Sozun Vesikalari." The meaning of the "Hud" chapter, 52nd verse of the Qur'an is, **"Say Istigfar! I will attend your problems."** Repentance (**Istigfar**) will make one to attend all kinds of happiness and desires.



The followings are stated in the hadiths, "**Allahu ta'ala would forgive a person even before he makes 'Istigfar' if he commits a sin and then feels sorry for the sin,**" and "**Even if your sin is so much to reach to the skies, when you repent, Allahu ta'ala will accept your repentance.**" These hadiths are for those repentances which do not involve violating others' rights. In another hadith, it is communicated, "**Three types of sin are: the sin that will not be forgiven in the last Judgement day (Qiyamat); the sin that is not discontinued; and the sin which will be forgiven if Allahu ta'ala wishes.**" The sin surely which will not be forgiven in the last Judgement day is, "Shirk". "Shirk" in this context is all kinds of disbelief. Sins that are not discontinued are the sins which involve violating others' rights. The sins which will be forgiven if Allahu ta'ala wishes are the sins which do not involve violating others' rights.

## SECOND PART OF THE BOOK

### FIRST CHAPTER

The ethics of Islam is studied by dividing into three categories. However, in order to understand these three, it is necessary to study the sub-branches of these categories. We will divide the subject into an introduction and three categories and then explain only the first category in this book.

### PREFACE

One must desire to learn the knowledge of ethics. One cannot be forced to learn it. Every optional (Ihtiyari) action can be achieved by learning two of its prerequisites. First, one should understand the essence of the matter. Secondly, one should have a first-hand knowledge of what will be gained by doing it. In addition, it is a widely accepted method by learned man that one should learn the sub-branches of the subject in order to understand the main (basic) knowledge easily. We will also follow this method and explain the three branches of the subject in the preface. Furthermore, we will add two additional sections.

**FIRST TOPIC:** ethics of Islam will be divided into three categories,

1. The knowledge of ethics, (**Ilm al-akhlaq**) teaches us the actions of a person, whether they are good or evil, while he is alone (and not thinking others.) When a person is alone, he regulates his conduct according to his nature. For example, a person who has a gentle nature, who is generous and who has a sense of shame has these qualities whether he is alone or he is in the presence of others. The knowledge of ethics informs us these type of actions which do not change by being alone or in the presence of others.
2. The second category of ethics examines a person's behavior towards his family members in his home. This is called manners of family management (**Tadbir al-manzil**).
3. The third category of knowledge of ethics covers duties and behavior of a person and how he could be useful to everyone in society. This is called social manners (**Siyasat al-madina**). It is written in Akhlaq an-nasiri by Nasiruddin-i Muhammad Tusi that when a human being does something, whether it is good or evil, it is for a reason. This reason is either due to his nature or to his obedience to laws and orders. The things he do due to his nature are the things he do according to his intellect, thought and experience. This type of things do not change by time or the influence of society. When the reason is due to his obedience to laws and orders, his actions can change in time because laws change with time. Sometimes, these laws are established by the

collective consciousness of a community or a society. They are called customs (**Rusum**). Other times, these laws are established by a famed scholar or by an experienced, authoritarian person such as prophets, friends (**Saints**) of Allahu ta'ala, kings and dictators. The laws sent by Allahu ta'ala and taught by prophets, friends of Allahu ta'ala and scholars are three kinds. The first kind is the law that must be obeyed by every person individually; they are called laws (**Ahkam**) or worships (**Ibadats**). The second kind are the laws that must be obeyed mutually by the members of a society. They are marriage laws (**Munakahat**) and business laws (**Muamalat**). The third kind are the laws that involve countries and societies. They are called matters which pertain to laws and politics (**Hudud**). All of the three kinds of laws are called "**Knowledge of Fiqh**." The "Knowledge of Fiqh" and the laws which make up this knowledge can change from one country to another, from one nation to another, and from one time to another but they can only be changed through the information given by Allahu ta'ala. The religious laws (**Shari'ats**) that were canceled or changed were this kind. For example, during the time of Adam, peace be upon him, multiplication of the human race was a necessity; so it was permissible for a man to marry his sister; but when the human race multiplied, it was no longer a necessity. Consequently, this permission was canceled and it became forbidden (Haram).

**SECOND TOPIC:** in this section we will explain the usefulness and application of the knowledge of ethics.

When a person studies his environment, such as the earth and the skies, or contemplates the balance and order in the universe, that is, how billions of stars in space continue to move in their orbits without colliding with each other for centuries, or how the construction, movement and amount of atmospheric pressure, temperature, air and water are delicately balanced to allow life to flourish on earth, or when he observes the delicate order in the construction of human beings, animals, plants, inanimate objects, atoms, cells or, in short, the numerous creatures which are studied in the science courses taught in high schools and universities, he will feel compelled to believe in the existence of an all-powerful and all-knowledgeable creator, who creates all the orderly systems and creatures. A person with intelligence will understand and appreciate this great, delicate balance and order in the universe and will readily believe in the existence of Allahu ta'ala and become Muslim. When a philosophy professor from Switzerland who converted to Islam in 1966 was asked by a newsman about his conversion, he replied: "By studying Islamic books I understood the true (Haqq) way and the greatness of Islamic scholars. If Islamic religion would be exposed in a correct manner, everyone in the entire world who has intelligence would accept it by lovingly and willingly."

When a person becomes Muslim by studying nature and himself and then studies the books written by Islaimic scholars and learns the life story and beautiful moral conduct of Muhammad, peace be upon him, his belief will strengthen. Furthermore, by studying the knowledge of ethics he will understand good and ill temperaments, useful and harmful matters. By doing good deeds, he will become a mature and valuable human being in the world. His worldly affairs will be orderly and they will materialize easily. He will live in comfort and peace. Everyone will love him. Allahu ta'ala will be content with him here. Also, He will treat him compassionately and give him many rewards in the hereafter. We would again like to emphasize that a person needs two things in order to attain happiness. The first of these two is that one should possess the correct knowledge and belief which can be acquired through learning scientific knowledge and reading the life story and moral conduct of Muhammad, peace be upon him. The second one is that one should be a gentle-natured human being with good behavior. These things can be acquired by learning the knowledge of "Fiqh" and "Ethics" and by practicing them. Whoever

acquires these two things will attain the consent and love of Allahu ta'ala because Allahu ta'ala knows everything with His infinite knowledge. He gave much knowledge to angels and prophets. The angels and prophets do not possess anything shameful, faulty or ugly. In contrast, human beings have very little knowledge and their beliefs are either smeared with corrupt habits or stained by ill conduct. For this reason, human beings are very distant from Allahu ta'ala, angels and prophets. They are deprived of honor of joining their presence. If a human being does not attain the real belief by avoiding studying scientific knowledge and observing nature; and if he does not strengthen his belief by knowing Muhammad, peace be upon him, in the properly prescribed manner, he will be the one who stays in infinite wickedness and distress. Alternately, if he obtains the real belief and refuses to follow his soul (**Nafs**), and follows the orders of Allahu ta'ala by abstaining from prohibitions set by Him, he will not be deprived of receiving the mercy and forgiveness of Allahu ta'ala. He will not be deprived from attaining happiness. He will be punished only for his wrong doings; he will burn in hell and it will be difficult for him to receive the mercy of Allahu ta'ala. Eventually, because of his belief he will obtain the mercy of Allahu ta'ala. Hell fire will cleanse the dirt of his evil deeds and will purify him so that he will be suitable to enter heaven.

It is apparent that the most important of all the blessings and comforts is to possess perfect belief. Everyone should strive to cleanse his heart from wrong beliefs and doubts. If one obtains the correct belief and has a good character and does good deeds, one will resemble supreme spirits such as Prophets, friends (**Saints**) of Allahu ta'ala, and angels. He will get close to them and be attracted by them toward higher ranks in a manner similar to the law of gravitational force. They will attract him towards higher highs similar to a small pin's attraction by a high electromagnetic force generated by a huge electromagnet or a small pin's attraction by a huge magnet as big as a mountain. Then, one will pass the "**Sirat-Bridge**" with lightening-speed and will be one of those who are comforted eternally in the Gardens of Paradise with blessings which are appropriate for his spiritual heart and spirit.

Couplet :

Scholars who practice what they know, will not suffer grievous punishment,  
Attain the blessings of Jannat, that is the supreme success!

The knowledge of ethics is the knowledge of cleanliness of spiritual heart (**Qalb**) and spirit (**Ruh**). It is similar to the knowledge of medicine's being the science of preventive health for the body. Vices are diseases of the spiritual heart and spirit. Evil deeds are symptoms and signs of these diseases. The knowledge of ethics is a much honored, valuable and necessary knowledge. Evil qualities of the spiritual heart and spirit can only be cleansed with this knowledge. The health and strengthening of the spiritual heart and spirit could only be possible through this knowledge. Also, strong spiritual hearts and spirits will become good-natured ones through the help of the knowledge of ethics. The good and pure hearts and spirits will also improve their purity and maintain this state with the help of this knowledge.

[Spiritual heart and spirit are two different things although they look very much alike. In this book, when the spirit is mentioned alone it should be understood that we mean both of them.]

Does one's character change? Is it possible for a human being to give up his character and acquire another one? There are several differing opinions but they can mainly be categorized into three groups:

1. The character (Habits) never changes because it is an entity a human being is not capable of changing.

2. Character is of two kinds: the first one is created at birth and cannot be changed "innate, inherent with the self." The second one is acquired later through repetition and is "habit." This acquired character can be altered or changed.

3. The whole character (Habits) is acquired after birth and can be changed by external influences. The majority of Islamic scholars accept the third notion. Divine laws (**Shari'ats**) which prophets brought prove that this third notion is correct. The student-training methods instituted by religious scholars and Sufi masters function under the light of the third notion.

According to which suitable nature human beings come into this world? This is also an unresolved question up to now. The opinion of the majority of scholars is that human beings are born suitable for goodness and to make progress. Later, evil desires of the soul, not learning good morals and associating with evil friends forms evil character. Rasulullah, peace be upon him, said, **"Everybody was born suitable to accept Islam. Later, their mothers and fathers make them Christian, Jews or disbelievers."**

Couplet:

You are corrupting yourself with your own hand  
Whereas, the Creator created you beautifully.

According to some scholars, the spirit of human being came to this world as an impure entity. The spirit itself was clean but when it was united with the body, it became corrupt due to the necessities of the body. However, those whom Allahu ta'ala chooses to save and decrees goodness will not remain impure as they were born but will return to goodness.

Some other scholars said that the spirit is neither good nor evil from birth. It is in a neutral state. It could turn either way. A person who learns goodness will attain happiness and maturity. They said that a person who associates with evil people and learns vices and ugly things will be a wretched and evil person.

Galen, a Greek physician and writer of medicine and philosophy, 130-200 A.D., said, "The spirits of human beings are of three types. The first are the ones which were created good; the second are the ones which were created evil; and the third is neither of the first two types but afterwards can be either one of them. There are very few people who have a good nature, but there are more people who have evil qualities from birth and who want to do evil things constantly. The number of persons who can become evil when associated with evil ones, and who can become good when associated with good ones are somewhere in between the first two types." According to this, the nature of some people can be changed, while the nature of many people cannot be changed. [Since the Greek philosophers were not aware of the spiritual heart, they only mentioned the spirit. Most of those Muslim authors who have written books about ethics followed them in that respect.]

According to the majority of scholars, everyone's nature can change. No one's nature will stay the way it was created. If natures wouldn't change, the religions communicated by prophets would be futile and unnecessary. The training and punishment methods established unanimously by the scholars would be absurd. All scholars taught knowledge and manners to their children and it has always been known that education and training provided useful results. For these reasons, it is obvious as the shining sun that the nature of human beings changes. However, some habits are established very intensely and became a quality of the spirit. Changing and annihilating these type of habits would be very difficult. They mostly exist in ignorant and mean people. Changing these habits requires undertaking intensive **"Riyazat"** and **"Mujahadat"**. One's struggle with himself in order not to fulfill the evil desires of his soul is called "Riyazat". "Mujahadat" is doing things one's soul do not like. Ignorant people do not practice "Riyazat" and "Mujahadat",

thinking that one's nature will never change. They do not cleanse their vices. If we accept their argument and let everybody follow desires (**Hawa**) of their souls and do not punish the guilty, humanity will be pushed toward immorality. For this reason, Allahu ta'ala through pity for His human creatures sent prophets to train the people and teach them good and evil natures. He chose His beloved Muhammad, peace be upon him, as the greatest among all the teachers. He changed all the previous divine laws with his divine law (**Shari'at, religion**), i.e., "**Shari'at al-Muhammad.**" His religion became the final religion. Thus, his shining religion included all of the goodness and methods of training. Those who have wisdom and can distinguish good from evil should read the books of ethics which are derived from this religion and learn it. They should plan their business accordingly so that they may reach comfort, peace of mind, happiness and salvation of this and the next worlds and contribute to the order of family and social life. This is the most important duty of a human being. Everyone should read and learn this book, which we named Ethics of Islam attentively because, with the help of Allahu ta'ala, we have gathered the information which pertains to the aforementioned topics.

**THIRD TOPIC:** we had divided "Ethics of Islam" into three parts. In order to understand them clearly, we will explain supplementary information. Every knowledge and science has many branches. Sometimes all the branches unite on some points. At these points, all the branches of that science become one. This one point is the subject of that science. For example, the science of medicine has many branches but every branch unites at the study of illnesses and health of the body and this is the subject of medicine. In order to learn a science easily, first, we must understand its subject. The subject of the knowledge of ethics is the human spirit. It teaches how to cleanse the evil qualities of the spirit and how to fill it with virtues. First, we should learn about the spirit and then the evil and virtues. Imam ash-Shafi'i said the following couplet:

I learned vices, not to become an evil one,

Who does not know what is vice, will fall into it, know for sure!

We will explain the knowledge in three steps in order to recognize the heart and spirit as much as possible and explain its apparent and hidden forces, as well as the things that cause its happiness and destruction.

**FIRST STEP: WHAT IS SPIRITUAL HEART (Qalb) AND SPIRIT (Ruh)?** These two entities are named "**Nafs al-natiqa**" or in short soul (**Nafs**) by the Greek philosophers and their imitators. [But Imam ar-Rabbani, may Allahu ta'ala be pleased with him, who was a great scholar and a specialist in the knowledge of "**Tasawwuf**" and ethics, said that soul, spirit and spiritual heart were different entities.] In the 85th verse of the chapter of "Isra" of the Qur'an Allahu ta'ala says, "**They ask you about the spirit 'Ruh.' Answer them by saying that the spirit 'Ruh' is an entity among the other beings that my Lord has created.**" This verse prohibits revealing information about the spirit. For this reason, the majority of the Guides (**Masters, Shaikhs**) of the Sufi Paths known as "Tariqat al-aliyya" (a specialized Sufi group) and scholars of Islam abstained from talking about the spirit. It is understood from the Qur'an that discussion is prohibited about the essence of the spirit but discussion is not prohibited about its special forces and peculiarities. Majority of scholars informed their students and those who inquired about the spiritual heart and spirit that the spiritual heart and spirit are not matter (substance) but rather they are "**Jawhar al-Basit**" (will be explained later). It is the spiritual heart and spirit which understand the information grasped by the intellect, receive the sensations coming from the sense organs to the brain and govern all the forces and the movements of the body. The great leaders of the Sufi paths and the scholars of "knowledge of faith" told us about the spiritual heart and spirit in the above-mentioned manner. [Those who wish to obtain detailed

information about the spiritual heart and spirit should read the books Awarif al-ma'arif and Maktubat. Awarif al-Ma'arif was written by Shaikh Shihabuddin Umar Shuhrawardi, may Allahu ta'ala be pleased with him. He was a scholar who followed the "Shafi'i" school of thought (**Madhhab**). He was born 539 Hijri Qamari, [1145 A.D.] and died 632 Hijri, [1234 A.D.] in Baghdad. He received spiritual enlightenment from Shaikh Abdulqadir al-Geilani, may Allahu ta'ala be well pleased with him. The book Maktubat was written by Imam ar-Rabbani, may Allahu ta'ala be well pleased with him. He was born 971 Hijri Qamari [1563 A.D.] in Sarhand/India and died at his birth place in 1034 Hijri, [1624 A.D.] Abdulqadir al-Geilani, may Allahu ta'ala be well please with him, passed away 561 Hijri Qamari at Baghdad.]

We will now expand and explain the above-mentioned description of the spiritual heart and spirit in six sections.

**1. SPIRITUAL HEART AND SPIRIT EXIST:** the existence of the spirit is obvious. There is no need for proving something obvious. The most obvious and evident thing for a human being is his existence. A human being does not forget himself for a fraction of a second. Spirit never forgets itself even while it is sleeping or drunk. There is no reason for trying to prove that whether or not a human being recognizes his own existence. But it is permissible to prove whether the spirit is material or not, or whether it exists by itself or along with something else and some other special attributes similar to these. Many of them are obvious but reviewing them at this point would be beneficial. Thus we will write them in five steps.

**2. SPIRITUAL HEART AND SPIRIT ARE SUBSTANCE:** this means they exist. Ruh is called as "**Djan**" in the Persian. When an animal dies, we say its "Djan" departed from it. It means its spirit separated from its body. Every created being is either substance (**Jawhar**) or attribute (**Araz**). If something is substance, it does not need anyone else's help for its existence. It stays in existence by itself. If something is an attribute (**Sifat, Araz**), it can't stay in existence by itself. It would need the help of something else for its existence. Matter and objects are substances. Their colors, smell and shapes are their attributes. Color exists in an object. If there is no object, the color cannot exist. There are two types of substance. The first one is non matter being (**Mujarrat**). It does not have weight, shape or color and it doesn't affect the sense organs. The second one is matter. The non matter substance cannot be perceived through sense organs and cannot be divided. Intellect (**Aql**) and spirit are examples of this group. In contrast to this, matter that is the second type of substance can be perceived through sense organs and can be divided. When matter takes a certain shape, it is called an object (**Jism**). It has been proven by many different ways that spirit is a non matter substance. The simplest way of proving is the following: attributes exist in a substance. Substance possesses the attribute. Everything which is sensed or thought is carried out by spirit. Therefore, spiritual heart and spirit are substance. They are not attributes. Some people reject this type of proving by saying that sometimes an attribute can exist with an attribute such as velocity which is an attribute exists with motion which is also an attribute.

**3. SPIRITUAL HEART AND SPIRIT ARE SIMPLE:** something which cannot be divided into parts is called simple. The opposite of simple is composite or compound. According to this definition, the elements in chemistry which are called simple are really compounds because they can be divided into their atoms or into their molecules. The matter of spirit's being simple can be logically understood in the following manner. Spirit can understand something which is simple. If spiritual heart and spirit were compounds and could be divided into parts, something which is simple could not stay with it. If spirit could be divided, the simple thing which stays with it

should be divided. But the thing which is simple cannot be divided, therefore the spirit cannot be compound or composite. Thus, it is simple.

**4. SPIRITUAL HEART AND SPIRIT ARE NOT OBJECTS:** a substance which has dimensions such as height, depth and length is an object. It is also defined as matter which has shape or form. The thing which exists through objects (**Jisms**) are called corporal (**Jismani**) or materialistic or related to object. Since attributes exist in objects, therefore it is called "related to objects."

**5. SPIRITUAL HEART AND SPIRIT UNDERSTAND AND GOVERN:** they know themselves. They also know that they know themselves. They comprehend colors through eyes and sounds through ears. They run the nervous system and move the muscles thus they utilize the body to perform certain actions. These types of actions are voluntary actions.

**6. SPIRIT CANNOT BE PERCEIVED THROUGH SENSE ORGANS:** materials and things made of materials can be sensed. Since spirit is not an object or related to an object, it cannot be sensed.

**SECOND STEP:** what happens to the spirit when a person dies? When a person dies and his body rots, his spiritual heart and spirit will not be destroyed. Death parts them from the body. When they leave their body, they go back to a non matter world. They will not be annihilated [until the Doomsday (**Qiyamat**) ]. Religious personages, philosophers and men of science who are not fanatics share this view. Only a few of the naturalists departed from this unanimity and slipped from the right path. They likened human beings to grass which grows in the desert. They said that human being, like grass, comes into existence, grows and disappears; his spirit does not stay in existence forever. For that reason, this group of naturalists are called "Hashashi" or "Grassers." Philosophers and religious scholars refuted their corrupt philosophy with various proofs.

[Allahu ta'ala created many elements, 105 of which have so far been discovered each having different and special characteristics. Every element comes into being through atoms. He made every atom, like a micro generator, a great source of energy. He created molecules and ion configurations by bringing atoms together. Then He created organic and inorganic compounds, cells, various tissues and systems. Each of them has such fine subtleties, natural laws and harmony in their creation that the mind falls into wonderment. For example, the cell which can only be observed under the microscope is like a giant factory which has many departments. The human mind so far has only seen a few of the machinery that exists in this giant factory. Functioning of millions of cells which make up a human body requires existence of thousands of proper conditions inside and outside the body. If one of these thousands of conditions and harmony breaks down, the body of a human being cannot function and will come to a halt. Allahu ta'ala, who is most powerful and knowing runs the body machine automatically by creating limitless order and harmony. The spiritual heart and spirit are like the electric power of this machine. When there is a small failure in a generator, the electric power goes out. Likewise, if there is a failure in the order and harmony which exist inside and outside the body, the spirit departs from the body and thus the human being dies. No motor or machine in the world can function indefinitely. They all wear out in time and are discarded. This is a general law of nature. The body also wears out in time and decays. When the body of a human being decays in the grave, none of the cells or elements become nonexistent. Decaying of the body means organic molecules which make up the body are decomposed into smaller molecules, like carbon dioxide, ammonia, water and free nitrogen with the influence of earth and anaerobic microbes (aerobic-anaerobic is similar in form to organic-inorganic). This decomposition is a physical and chemical



reaction. Today, it is known with certainty that the matter is not annihilated during chemical and physical reactions. The French chemist Lavoisier who lived in the 16th century proved through experimentation that the matter is neither annihilated nor created out of nothingness during the chemical reactions. He supposed that everything can only happen through chemical reactions and by chemical laws and thus stated, "In nature, nothing is created and nothing can be annihilated." Today, newly discovered information about nucleus and nuclear reactions show that matter converts into energy and disappears, thus proving Lavoisier was wrong. Today, scientists clearly see that further advancement in science, new discoveries, and inventions add new strength to Islamic religion and refute the slanders of enemies of Islam and destroy and disgrace the atheists who worship materialism. Unfortunately, there are individuals who have graduated from college but do not understand the real scientific principles. Yet they pretend to be men of science and try to attack Islam on the basis of their pseudo-scientific understanding. Their lack of religious knowledge and their pseudo scientific understanding cause them to say that Islam caused us to lag the modern world. These kafirs with diplomas try to deceive pure youngsters by saying such lies, e.g., "Islam is backwardness. It prevents progress. Christians are progressing. They are inventing all sorts of scientific and technological vehicles. Their new inventions in the area of medicine, defense, and communication are dazzling our eyes. Muslims are not aware of any of these advancements in science and technology. We have to follow Christians." They encourage youngsters to depart from their beautiful Islamic morals and Muslim brotherhood and follow the Europeans and Americans. They say that following them is progression. They try to make youngsters irreligious and enemy of Islam like themselves and thus try to lead them to disasters. In reality, Islam orders us to progress in science and technology. Christians and all other disbelievers do what they have learned from their forefathers and masters. They add small modifications to the things they learned from their fathers and do them again. If their forefathers didn't do any of these, today's generation wouldn't be able to do anything. The saying, "Takmil al-sana'at is through talahuk-i afkar" has been said centuries earlier. This phrase states that perfection of technology (sana'at) is accomplished by adding and combining thoughts. History shows that new things in science and technology are all done by Muslims. They advanced the science and technology to the level of last century. This was accomplished through the Islamic religion and through the governments and states who implemented orders of Islamic religion. Christians saw that they could not destroy Islamic states through the crusades. They accomplished their aim internally through political intrigues, lies, and cheating. They formed governments through secular and masonic (irreligious) persons in their lands. But they cannot destroy Islam. These secular and masonic people are trying to get credit for today's advancement. But all they did was to add small modifications to the earlier technological advancement done by Muslims. Since Islam exposes baseness of the actions of those who only think their own advantages and pleasures, they in turn attack Islam by saying that Islam prevents progress. Whereas Islam orders to be progressive and work for the advancement of science and technology. Everyone around the world including Christians, Jews, and even idol worshippers believe in heaven and hell. Churches and Synagogues are full to capacity and even over-crowded with their congregations. It is apparent that since they are not calling these believers as backward and retrogressive, that comes to mean that they are not calling science and technology as advancement instead they are calling their pleasure driven life style and immorality as advancement and progress. This type of undeserved attacks to Islam first designed and generated by British. Please read the book, Confessions of a British Spy published by our Hakikat Kitabevi. At this point of history it is necessary for Muslims to unite and attach themselves to the religious

and scientific knowledge ordered by Islam and establish a huge industry in order to produce new inventions and in order to serve humanity and provide humanity with happiness better than the Christians do.

The matter which is contained in the constitution of the human body comes from earth, water and air. Living beings are in need of these three sources. When the body rots after death, it decomposes into these three sources again. Life after death will be possible by the composition of these three groups of matter or composition of some materials which are similar to these three groups.

Neither the spiritual heart and spirit nor the angels can progress or attain higher grades. They stay in the same state as they were created. When spiritual heart and spirit join with the body, they acquire attributes through which it becomes possible to make progress, or to become a disbeliever or a sinner so that they descend to the lowest of the low.

Every object in the material domain is known by its qualitative attributes. Every object is a composition of elements and molecules. Elements change from one molecule to another and therefore, objects lose their homogenous composition and deteriorate and turn into other objects with different qualitative attributes. Even though matter does not become annihilated in these types of changes, the objects change over time. They become nonexistent and other types of objects replace their existence. In the early ages matter was called "Hayula". The matter which take a shape was called figure (**Surat**).

Since the spiritual heart and spirit cannot be dissolved into pieces and are not made up of parts (Incorporeal), therefore they never change, deteriorate or disappear from existence. In physical events, objects do change their shapes or forms. For example, when water receives extra heat, it changes to vapor. It turns from liquid to gaseous form. Liquid form of water disappears and gaseous form of water comes into existence. In chemical reactions, the composition or constitution of the object changes. The matter which makes up an object becomes nonexistent while another object with different composition or matter-structure comes into existence. In physical phenomena, objects change their forms or shapes but the matter which makes up that composition or constitution does not change. In chemical reactions, an object in one form becomes nonexistent then existent in another form. Therefore, matter changes but it does not become nonexistent permanently. Alternately, in nuclear reactions, matter also becomes nonexistent and turns into energy.]

**THIRD STATE:** the spiritual heart and spirit have powers. These powers are not like the powers of plants or animals. Plants and animals also have spirits which are proper for their constitution. Spiritual heart only exists in human beings. Every living creature has plant-spirit. This type of spirit performs such functions like birth, growth, feeding, getting rid of harmful deposits, reproduction and death. These functions are carried out in human beings, animals as well as plants. Details of these functions and how they are carried out are taught in biology. The growth in these living beings is not continuous throughout their life spans. It stops after reaching a predetermined level. This level in humans on average is twenty four years. Becoming obese is not growth. The function of feeding is continuous throughout the life span. Because life cannot be sustained without getting necessary nutrition.

In addition to plant-spirit, humans and animals also have animal-spirit. Its location is the chest. This animal-spirit is the source of voluntary-movements. In human beings, it does this through the order of the spiritual heart.

Humans additionally have another spirit. When we refer to spirit in humans, it is automatically understood that reference is made to spiritual heart and spirit together. This spirit does things like

reasoning, thinking, and laughing. It does these things through the spiritual heart. Animal-spirit has two types of power. The power of comprehension and the power of movement. The power of comprehension is a force which understands things. This understanding manifests itself in two ways. The first is comprehension through physical sense organs. The second is comprehension through unseen organs or inward faculties. There are five physical sense organs. The first physical sense organ is skin. Through skin, warmth, coldness, wetness, dryness, softness and hardness are understood. When an object touches the skin, the animal spirit understands whether this object is warm or not. This type of sensing is stronger on the inside of the hand (palm). The second sense organ is smell, done through the nose. The third is the organ for taste, accomplished through the nerve system on the tongue. The fourth is the organ for hearing, which is done through the nerves in the ears, and lastly, the fifth is the organ for seeing, and it is done through the nerves in the eyes.

There are also five unseen internal sense organs:

1. Common sense (**Hiss al-mushtarak**): it is located in front of the brain. The external sensations, coming from sense organs to their respective parts of the brain are gathered in this part.
2. Imagination (**Hayal**): its location is the front of the first space of the brain. Sensations that are perceived and comprehended are stored in imagination. When one looks at an object, that object causes sensation in the common sense part of the brain, when the object is removed from the eye sight. The sensation stops at the common sense but its image is transported to imagination and continues to exist for a long time. If imagination did not exist, everybody would forget each other and no one would recognize anyone.
3. Perception (**Vahema**): it is the mental process by which sensory stimuli are given meaning by us, e.g., nonverbal communication. Perception is mentally organizing impressions and labeling them. Animosity or truthfulness cannot be sensed through a sense organ but a person who is an enemy or a friend can be sensed or can be seen with an inner power. This inner power is called perception (Vahema). If perception did not exist, a sheep could not understand that the wolf is its enemy and would not run away from it, leaving its lamb unprotected.
4. Memory (**Hafiza**): it stores what is understood through perception.
5. (**Mutasarrefa**): it is a faculty of the mind which compares the received sensations and perceptions and arrives at new conclusions. For example, it can think of an emerald mountain. This faculty is very well developed in poets.

The power of movement which is the second power of the animal spirit is also two types. The first one is appetite or carnal power (**Shahawi**). Human beings and animals through this power desire things they need or crave. This power is also called animal instinct or bestial (**Bahemi**). The second type is called wrath, anger or rage (**Ghadabi**). Through this power, they defend themselves against things that present danger to them. These two types of power are also called "beastly powers."

The power that causes movements needs the power of comprehension. Things should be sensed first through sense organs so that they can be judged good or evil, then according to this perception, they could either be desired or repulsed. All of these sensing and movements are carried out by the central nervous system. Spiritual heart and spirit exist only in human beings. This spirit also has two powers. Human beings are differentiated from animals through these powers. The first one of these powers is the knowing power, i.e., the mind or intellect (**Quwwat al-alema and Mudrika**). The second is the power that has an effect upon application, or the force that does or performs things (**Quwwat al-amela**). [There is not a corresponding word in

English language. Let us call this "causative power."] The mind or intellect is also called reason (**Aql, Nutq**). This power has two types. The first one is theoretical knowledge (**Hikmat al-Nazari**). It is good for obtaining scientific knowledge. The second is practical knowledge (**Hikmat al-amali**). This power is used for possessing the knowledge of ethics. Theoretical knowledge which obtains scientific knowledge is useful for understanding the reality or essence of the material world. On the other hand, the practical knowledge, which possesses the knowledge of ethics, discriminates virtues and deeds from vices and vices.

The spirit's power, which we will call "Causative power", accomplishes things that are useful to humans. It achieves accomplishments according to the information obtained by the mind or reason. As we have mentioned, the power that causes movements in the animal spirit is used for desiring or rejecting things according to its perception of good or evil. In humans, causative power follows the faculty of reasoning. If it comprehends things through reasoning as good or useful, it performs them. If it reasons that the final result would not be beneficial to itself, it does not perform them or even repulses them. Human spirit, in addition, also manages the carnal and wrath forces of the animal spirit through the spiritual heart.

Most people carry out the majority of their affairs through the forces of their animal spirits or souls (Nafs). In other words, they do them through "Wahm" and "Hayal."

Imam Muhammad Al-Ghazali, may Allahu ta'ala be pleased with him, and some of the renowned Sufi masters, may Allahu ta'ala be pleased with them, said, "Those forces of the spirit are angels. Allahu ta'ala, by pitying us, gave some of the angels to the command of the spirit. They will be under the charge of the spirit until the person dies and his spirit departs from his body. There are also some signs to this effect in some of the hadiths. For example, sometimes wonderful things materializes through some people who do not possess a quality to produce wonderful things. Therefore, this is proof for their argument." Human beings realize maturity through these two powers of the spirit.

### **FIRST SUPPLEMENT TO PREFACE**

In this section we will explain the superiority of human beings over other creatures: all objects are similar with respect to their constitution, i.e., they are all made out of material and possess weight and volume. Human beings and animals are also equal to inanimate objects in this respect. But objects are differentiated from each other according to their specific attributes.

[Every object is made out of atoms. A speck of dust is a collection of millions of atoms. Some specific numbers of atoms combine together to form molecules. There are two types of objects, pure objects and mixtures. Objects which possess specific qualities are called pure objects. For example, copper wire or rain water are pure objects because they possess the same quality all the time, no matter where they are on earth. Their boiling and melting temperatures are known and they never change. Objects that do not possess specific qualities are called mixtures. Milk, wood, gasoline, sea water are mixtures. They may possess different qualities depending on the state they are in. They do not possess specific boiling and melting temperatures. For example, cow's milk is different from sheep's while the water of the Black Sea is different from the water of the Mediterranean Sea. The waters of the Black Sea are less salty than the water of the Mediterranean Sea.

Pure objects are also categorized in two ways. They are called elements if they cannot be divided further into other parts which have different characteristics. Gold, sulphur, iodine, and oxygen are elements. We know 105 elements today. Pure objects which can be divided into parts which have different characteristics are called composite objects. For example, sugar, rain water and alcohol are composite objects. If sugar is exposed to fire, it will decompose into carbon, water

and some other parts. Furthermore, water can be divided into hydrogen and oxygen gases when it is exposed to electrical energy in a known manner. Today we know millions of composite objects. Composite objects are constructed by combining the atoms of two or more elements.

The same object can possess three states (i.e., solid, liquid and gaseous forms.) For example, water is in its solid state when it is frozen; liquid state when it is water; and gaseous state when it is vaporous. Gaseous state means it is like air and does not have a known volume or shape. Simple objects or elements are divided into three groups:

1. Real minerals (also called metals.)
2. Non-minerals (also called ametals.)
3. Half minerals.

There are seventy-eight real minerals. Seventy-seven of them are in solid form at room temperature. Only mercury is in liquid form at room temperature. Its boiling temperature is 357.3 degree Celsius and it becomes solid at -39.4 degree Celsius. When solid real minerals are pounded by a hammer, they take sheet-metal form. They do not separate into dust-like pieces. When atoms of metals combine with other atoms, they carry a positive electric charge. They cannot carry negative electric charges. Therefore, two metals cannot combine with each other because two metals which have positive charges do not attract each other. On the contrary, they repel each other.

There are seventeen ametals. One of them is in liquid form; five of them are in solid form and eleven of them are in gaseous form. When solid ametals are pounded by a hammer in a mortar, they take a dust-like form. They do not take sheet-metal form. Pure charcoal is an ametal and is called carbon in chemistry. When ametal atoms take the composite form by combining with others, they can either be in positively charged form or negatively charged form. Therefore, a few ametal atoms can combine together to form a molecule.

Composite objects are divided into two groups. Those which possess carbon and hydrogen atoms simultaneously in their constitution are called organic materials. They can burn and are formed in living beings. Recently, some of these materials were synthesized in laboratories and plants. Fat, sugar, acetone, quinine are some of the examples for organic substances. Objects which do not contain carbon and hydrogen simultaneously (namely hydrocarbons) in their constitution are called inorganic objects. They exist on the shell of the earth and in the sea in a dissolved form. Salt that is used in cooking, water, limestone, silica and sand are of this type.

All of these inanimate objects are mixed and combined in a special manner to form the basic building block of living cells. Cells are a living thing. Animal cells differ from plant cells but human cells are similar to animal cells. Living cells combine to form tissues while different kinds of tissues combine to form organs. Various organs combine together to form systems. The chain of cells-tissues-organs-systems as a whole combine together to form plants, animals, and the physical body of human beings.]

All the existing things in the material domain are classified in three groups: inanimate objects, plants, and animals. Among the animals, the human race is the most precious and honored species of all. Among the different species of every class, there is an order of superiority. In other words, one of the species is superior to others. The most superior species of a class shows similarities to the lowest species of a higher class. Moreover, most of their attributes will be identical. For example, coral looks similar to a stone which is an inanimate object but it multiplies and grows like living creatures. Date palms and fly-catcher (*Dionaea muscipala*) act and sense like an animal. Some date palms are male and others are female. Male trees bend over toward the females. Unless some matter passes from the male date palm to the female, she

cannot produce her fruits. Even though all the plants have reproductive means and fecundation takes place, it is more pronounced in date palms and looks like similar to what is in animals. Moreover, there is a white section on the top of the date palm that functions like the heart of the animal. If this white section is injured or is immersed under water for a while, the date palm dies. In one hadith, it is reported that Rasulullah, peace be upon him, said, **"Pay respect to your aunt, date palm! Because, the first date palm was created from the clay that was left over from the clay of Adam, peace be upon him."** This may be an indication from the prophet that this tree is the most supreme of the plant species.

The lowest species of the animal race is the sponge. They have a white color and live in the sea. They have conscious movements. There are thousands of primitive animals who live in the water. Among all creatures, there exists a better, more developed species over the primitive one. The order of superiority among them is explained in biology books. Every species has different feeding and self defense organs. For example, some of them have arrows to defend themselves, others have teeth, claws, horns or wings. Some of them depend on their speed and some others depend on cunning (fox). Every species with its peculiarities are protected. Numerous things that bewilder human mind are given to them as abilities for survival. For example, bees like expert engineers make octagonal honeycombs. If they were making their honeycomb in cylindrical shape, there would be an extra space between each honeycomb which would be a waste. There is no space waste in the shape of an octagonal prism. If it were in the shape of a rectangle, their volume and space would be smaller. The octagonal-shaped honeycomb is the most efficient object to work for the bees. Human beings can understand these things through education and analytical mind. Those who are not educated in these matters cannot understand and appreciate the intricate art demonstrated by these bees. Who instructed these bees? No doubt, Allahu ta'ala is inspiring them. These days, this inspiration is called inner drive!

If we consider animals having various levels of superiority to one another, then the most superior ones which are closest to human beings are horses, monkeys, elephants and parrots. Monkeys and elephants have intelligence levels which are not much below from many human beings. [Darwin, a geneticist, classified the various species of animals with respect to their superiorities to one another and noted monkeys were the most superior of all the species. Some of the enemies of Islam who pass themselves as progressive and enlightened men are in reality thick headed science fanatics who assert Darwin said animals mutated from one species to another through selective process until man evolved. They assert these types of absurdities to deny the creation of Adam, peace be upon him, from clay and to deceive the Muslim youth. In reality, Darwin never said that one animal species transforms to another. He did say there is an order of superiority in the creation of animals. He writes that the ones in the lower level of creation become a food-stock for the higher ones. This fact was observed and understood previously by Islamic scholars and was recorded in their books. For example, Ali bin Amrullah, may Allahu ta'ala be pleased with him, wrote in his book, the order of superiorities of animals with respect to each other. He was born centuries before Darwin (916) and died in 979 Hijri [1570 A.D.]. It is apparent that Darwin [1809-1890] read and culled his ideas from Islamic books.

Above the animals there exists the lowest levels of human beings. People who live in deserts, jungles are of this kind. The most superior human beings live in cities located between the 23-66 latitudes.]

Furthermore, there are differences among human beings with respect to material and moral standards, beyond and above the order of superiorities of creation. Some human beings put their efforts and intelligence in the advancement of technology, thereby inventing new tools and

machinery. Others, in addition to technology, made progress in knowledge of reason and logic as well as science and technology. The highest human beings made progress in science and technology as well as in morals and ethics. They have reached the highest grade or level human beings can attain. This grade is called "the grade of approaching Allahu ta'ala and establishing closeness to Him." People who reach the highest grade strive to enlighten those who are in the lower levels in order to raise them to higher levels. The highest of all of these people are the prophets, peace be upon them. They are honored by receiving messages and orders from Allahu ta'ala through the archangel Gabriel. The messages and orders which came through the archangel Gabriel are called revelation. The prophets showed human beings the way of progress and raised their level of humanity by conveying the received revelations to them. This path of progress shown by the prophets is called religion. The high grades which can be attained by human beings who make progress in religion are higher than the grades of the angels.

The rank of prophethood has four degrees. The first one is the degree of "Nabi." Prophets at this level are not given divinely revealed laws and commandments (**Shari'at**) but they implement the prevailing divine laws (Shari'ats). The second degree is the degree of "Rasul." Prophets of this degree are given new Divine Laws and commandments which are appropriate for the changing times. The third degree is the degree of "Ulul'azm" prophets. Prophets at this level come at a new epoch when times are desperate, the prevailing given divine law is forgotten and people are in dire need of a new revelation. Prophets of this degree are Adam, Noah (Nuh), Abraham (Ibrahim), Moses (Musa), Jesus (Isa), and Muhammad, peace be upon them. The fourth one is the degree of "Seal of the Prophets" or the final prophet (**Hatam al-Anbiya**). This highest degree is spared only for Hadrat Muhammad, peace be upon him. With the Divine address, **"If it was not you, if it was not you, I would not have created anything!"** He was honored and praised and this proves that the degrees of human beings are higher than the degrees of angels.

Degrees of human beings are exactly at the middle of the creation, i.e., angels, human beings and animals. One who follows the commandments of Islam progresses and becomes higher than the angels. The one who is deceived by his own soul and corrupt friends and separated from Islam sinks to the lower levels. Because, as we have communicated earlier, the spirit is incorporeal and the physical body is made up of matters which are substantially different in specific construction. Human beings are similar to angels with respect to their spirit and similar to animals with respect to construction of their physical bodies. Those who strengthen their spirit become higher than the angels. Because, while their physical body draws them away from angels and pulls them toward the animals, they resist this draw and temptation. Therefore, they make progress. Angels do not have a construction which draws them to the animalhood. Their goodness comes from the attribute of angelhood which they are created with.

People who choose to strengthen the physical body thus strengthen the soul sink lower levels than the animals. Allahu ta'ala pointed out the evil nature of these types of persons in the 178th verse of the chapter of "A'raf", and 44th verse of the chapter of "Furqan" of the Qur'an. **"Moreover, they are lower than the animals."** Because, animals neither have intellect nor a spirit like angels. Therefore, their draw for appetite would not be a guilt. Human beings are given the light of wisdom. If they prefer to follow the desires of their soul, they become deviated and lowly beings.

Mixtures, that is what the sons of Adam,  
Made up from Angelhood and animalhood.

One who follows his angel,  
Becomes higher than his angel.



Those who become animal natured,  
Become lower than all creatures!

The necessities of life such as air, food, water, clothing, shelter and mates are all created readily for the survival of the animals.

[Among these necessities, the most immediate one is the air. They can't survive more than a few minutes without it. They will die right away. If air was something which could be found by searching, they could not live long enough to find it. Something that is this much of necessity is created by Allahu ta'ala abundantly everywhere so they could fill their lungs instinctively and naturally. Water is not as immediate a necessity as air for their survival. Human beings and animals can survive without it for a period long enough to search for it. Thus, it becomes necessary for them to strive to find it. Since animals do not have wisdom and do not cooperate with each other, they neither prepare food nor clothing for themselves, nor do they cook their food. Consequently, they either eat grass or carcass. They keep warm through their feathers, down and hair. Tools of survival are created for them as part of their bodies. Therefore; they do not need each other.

Human beings have to think about all those things and strive to obtain them. Unless they grind seed, harvest it and make bread out of it, they cannot satisfy their hunger. Unless they spin thread, weave and tailor, they cannot clothe themselves. Furthermore, they have to develop their intelligence, learn scientific knowledge and establish industries and utilize technology in order to protect themselves. Every animal possesses a superior quality above others. Human beings are given in their construction all those superior qualities. They must work hard and use their intelligence and wisdom to bring out these hidden superior qualities given to them. They hold the keys to the happiness or disaster, depending on the use of their will power for good or evil. If they use their intelligence and wisdom to find the path of happiness and strive on this path, the innate hidden goodness will become apparent and will cause them to make progress toward sublimity, rise from horizon to horizon and become co-mingled with angels to reach the consent and love of Allahu ta'ala. Alternately, if they follow the desires of their soul, they will stay as they were created, in the lower levels of animals. And, their fortune will turn around and they will sink to the level lower than animals and finally go to hell.

Human beings are created with two capabilities. They need a master to teach them to recognize their innate capacity and strive to strengthen this in order to rise high and make progress. Some children are taught easily by advice, soft talk and gifts while others are taught by harsh treatment and punishment. The master has to be good and understand the nature of the child and treat him accordingly, either by soft or harsh talk in order to raise him properly. Unless there is a competent master, the child cannot gain knowledge and morals to make progress. The master who provides knowledge and morals saves the child from calamities and makes him a happy person.]

## **SECOND SUPPLEMENT TO THE PREFACE**

In this section, we will communicate the meaning of how the spirit makes progress toward higher highs and sinks to the lower depths. Earlier, we have communicated things that cause the spirit to rise or sink into the lower depths. In this section, we will expand and elaborate on these matters. Every matter or substance has certain characteristics which are common to the other matters or substances. The weight and volume are of this kind. In addition to these common characteristics, every substance has specific characteristics peculiar unto itself in order to distinguish it from others. For example, density, freezing and boiling temperatures are different for each matter. The wave- length of light determines its color and so on. Similarly, living beings possess attributes,

qualities and characteristics specific to them. An example: the plant foxglove (in botanic, digitalis purpurea) is recognized for its effect on the heart. It is well known that horses have specific senses. They recognize their jockey and race for them. If horses didn't have this quality, they would be used only for hauling loads like donkeys.

Human beings are similar to animals in many respects and similar to vegetation and inanimate objects in some respects. However, we have many humanly attributes that distinguish us from them. The honor of being a human comes from these attributes. The most important one of these attributes is the power of comprehension, understanding or thought (**Nutq**). "Nutq" also means power of speech but we cannot associate our meaning with that concept here. A person without a tongue cannot speak but he is still human because he possesses understanding and comprehension and can think. Parrots can talk but they are not humans because they don't have understanding, comprehension, thinking ability or wisdom. Thus, power of understanding differentiates good nature from the disagreeable or good deeds from evil. Allahu ta'ala gave this power to human beings so that they could recognize their creator. Spiritual heart and spirit, by using this power studies the universe, earth, skies, [as well as laws of physics, chemistry, and other activities pertaining to the human life], and thus comes to recognize the existence of Allahu ta'ala and His superior attributes. Thus, by following the commandments and not performing the prohibited actions in Islam, obtain the happiness of this and the next world and save his self from disasters. The translation of the fifty-sixth verse of chapter "Zariyat" of the Qur'an is, **"I created human beings and jinns to worship me."** The meaning of the phrase "to worship" is "to know me." We are created to know and believe in our creator Allahu ta'ala.

The animal attributes of human beings, e.g., appetite and rage which make them resemble to animals are due to their animal spirit. These animal attributes are unworthy of the human spirit. These powers are stronger in animals than in humans. For example, cows and donkeys eat and drink more than the humans. Pigs and birds have much more sexual power. Wolves and tigers can fight and devour more than humans. Rats, dogs and cats can see in the dark and smell from a distance. All these qualities cannot be an honor for the humans. If these qualities were causes of honor, the aforementioned animals would be deemed as more honorable and superior to humans. The honors of human beings are due to the two powers of their spirits, namely, spiritual heart and spirit. Humans through the power of knowledge and comprehension will understand real superiorities and virtues and will practice these and protect themselves from evil.

Belief in Allahu ta'ala and knowing Him cannot be accomplished by means of superficial belief. It could be accomplished by believing the meaning of six fundamental principles of belief (Amantu). The fifth one of these principles is believing in doomsday and resurrection after death. The unenlightened say, (It has been communicated that the blessings of the heaven are birds meat, fruits, milk, pure honey, villas, virgins of heaven and similar things that give pleasure to the physical body. These things satisfy appetite and animal desires. Since the happiness of the spirit depends on the knowledge of Allahu ta'ala and things that are approved by the wisdom, these things will be forgotten and the animal pleasures will supersede the pleasures of the spirit. Therefore, doesn't this aforementioned view of things show that the highly-esteemed people of the world like prophets, saints, and scholars will sink into the lowest levels like the animals? Moreover, everything appears more glorified with its opposite. In order for the physical body to enjoy the pleasures of heaven, it should suffer first. The physical body does not require anything unless it is in desperate need. For example, when there are no pangs of hunger, the pleasures of eating and drinking cannot be appreciated. Without being tired or sleepy, one cannot appreciate the comfort and pleasure of sleep. Since there is no discomfort in heaven, the physical body

cannot possibly enjoy those pleasures.) Avicenna, a famous philosopher raised in Muslim culture, in his books Shifa and Najat, explained the Day of Judgement but in another book of his named Muad communicated the opposite. Another scholar Nasiruddin al-Tusi, in his book Tajred wrote about resurrection but in other parts he also contradicted what he had written earlier.

All believers unanimously communicated that the physical body will exist on the day of judgement. But it is incorrect to assume that the blessings of heaven are only for the body. A spirit in the world which starts to make progress will continue to progress even after it leaves the body until the Day of Judgement. In heaven, the construction of the body will be appropriate for the eternal life and will be different from the one on earth. It will accommodate eternal living. Life after death will start with the rejoining of the spirit with that physical body created for eternity. The spirit and the body will have different pleasures there. Those who made progress in the world will give more priority to the pleasures of the spirit. The pleasures of the spirit will be much more than the pleasures of the body. Among the blessings of heaven, the pleasure of seeing Allahu ta'ala will be the ultimate pleasure for the spirit. It has been written that it is permissible for some of the elect people like gnostics to enter the spirit's heaven and taste some of the pleasures of heaven while they are alive on the earth here. There cannot be any heavenly pleasure for the physical body while we are on earth. The pleasures of heaven are different from pleasures of the earth. They are unlike the worldly pleasures. Allahu ta'ala created some pleasures on earth which look like the pleasures of heaven in order for us to get a taste or feel of heavenly pleasures through comparison. Then, He ordered us to work and strive to obtain those pleasures. Getting pleasures in the heaven do not require enduring troubles in the world. The construction of the body in heaven will not be like the construction of the earthly physical body. The earthly body is created with a construction which is good for a temporary life. It can last approximately one hundred years. The body we will have in heaven will have a construction which will last forever. The similarity between the two is like the similarity of a man and his reflection in the mirror. The human mind cannot understand existent constructions of the things in the heaven. The mind can only comprehend things that could be understood through its sensory organs or the like. One will be led astray and into disaster if he tries to compare and liken the affairs and pleasures of heaven to worldly ones and start to debate about these matters through logic. It is absurd and invalid to derive judgement for an unknown phenomenon by comparing them to known phenomenon.

Some of the Sufi masters and many scholars say that in the material domain there exists a third world called world of likeness (**Alam al-misal**). This third world is not made of material objects as we know it {It is not made out of atoms.} It is not like the spiritual world either, e.g. it is not made out of non-material things. It is somewhere in between. The creatures in that world resemble the creatures of this world with respect to their constitution being made up of things that can be divided into smaller things. They do not resemble to this world because they do not have weight and they do not occupy space. All material things and meanings existing in this world have likeness in that world. Water's likeness is the same as the water there. Knowledge in this world has the likeness of milk in that world. good temperament and good deeds have the likeness of tasteful things such as watermelon, flowers and other fruit. Disagreeable nature and evil deeds in this world have the corresponding likeness of darkness, snakes, scorpions and things that give trouble and stress to human beings. The dreams seen by people are from that world. According to leading Sufi masters, that world is also further divided into two divisions. If these masters enter into that world through the faculty of imagination, it is called "The world of likeness which depends on imagination." If entering that world occurs not through imagination

or through other internal sense organs but occurs naturally, it is called "the absolute world of likeness" [Maktubat of Imam ar-Rabbani, second volume, 58th letter has a lengthy discussion about world of likeness. Translation of this long letter can be found in the Turkish book Se'adat-i Ebediyye, first section, 39th article.] Some of the Sufi masters communicated that they have entered into that world through implementing self-disciplinary actions and reported their vision of that world. Religious scholars also confirmed the existence of this third world and communicated some of its secrets. Abdullah Ibn al-Abbas, may Allahu ta'ala be well pleased with him, said, "There exists another world beside this world we know. Everything in this world has likeness in that world. Even there is another Abbas like me in that world."

Some leading Sufi specialists say that when death occurs, the spirit leaves the body. The good deeds done by a person while he was alive and his good nature transform themselves and manifest as lights, flowers, virgins of heaven, villas and pearls. His ignorance, deviation and disagreeable nature transform themselves and manifest as darkness, scorpions and snakes. A believing spirit who does good deeds and has a good nature prepares those pleasures he will enjoy in heaven and takes them there. Disbelievers and sinners prepare the fire and the punishments of hell and take them there. The spirit, while living in this world cannot comprehend the load that he is carrying. His attachment to the physical body and also his involvement with the worldly affairs hold him back from reaching that understanding. However, when the spirit leaves the body, these reasons do not hold him back any longer. He starts to see the true nature of things, like the good and bad loads that he was carrying and their true manifestations. The human life on earth looks like the state of a drunk man. death is the sobering up of a drunk man. While a man is drunk, people who love him tell him things or give him presents or possibly evil things happen to him. He does not feel any of these things because of his state of mind. But, once he sobers up, he understands everything. This situation is similar to the states of the world of likenesses. Sa'daddin-i Taftazani, may Allahu ta'ala be pleased with him, in his book Sharh al-Makasid, after explaining the world of likenesses, says that since these things cannot be proven, the real scholars did not pay much attention to them. He refers the real scholars with the meaning that those who have the capacity to comprehend things that could be understood through reasoning. He should have understood that, since he follows so much reasoning, he should not refuse things on the basis of the probability of being possible or impossible. Furthermore, Avicenna, who is a leading authority in logical reasoning said, "One should not say something is not possible if one cannot prove that it cannot be done. Because, claiming something as 'not possible' without proving it, looks like the shameful act of one's not believing in things which he cannot understand."

Shihabud-din al-Shuhrawardi, may Allahu ta'ala be pleased with him, said, "Astronomers say that millions of stars come together and form a system. Every system moves in space without any disruption. Their saying is accepted by the people without seeing it. Similarly, the words of the Sufi masters regarding the world of likenesses and the spirits should also be accepted without seeing it." It is correct to believe in the teachings of the people who communicate and inform us (e.g., such as Sufi masters who inform about the third world.) But it is wrong to believe in the teachings of people who deny the existence of the third world.

[A man who possesses reason and scientific knowledge immediately understands and can prove existence and oneness of Allahu ta'ala. Believing in the next world (Akhirat) is not similar. We believe in the next world because it has been communicated to us by Allahu ta'ala.]

## KNOWLEDGE OF ETHICS AND TEACHING OF MORALS IN ISLAM

Knowledge which informs us about the states and actions of spiritual heart (**Qalb**) and spirit (**Ruh**) is called "Knowledge of Ethics." We are informed by scholars about the states and actions of a person while he is alone in nine sections. In this book we will explain only six of these.

### FIRST SECTION

In this section, habits as well as good and evil things will be explained. Habit (**Huy**) is a faculty (**Malaka**) of the spiritual heart and spirit. They, through this faculty, perform actions spontaneously without considering them consciously. Habits formed permanently are called faculties, while, a temporary habit is called state (**Hal**). For example, laughing or being ashamed are states (**Hal**). Generosity and bravery are faculties. When we refer to habits, it should be understood that we mean faculties. Doing good deeds occasionally does not constitute a habit, but doing them regularly does. If someone does good deeds frequently, he is considered as a generous person, i.e. generosity is his habit. There is an exception to this rule. For example, if a person does good deeds regularly by forcing his soul (**Nafs**), he is not considered a generous person. If he does good deeds naturally or spontaneously, continually and loves it while doing it, then he is a generous person.

Habit becomes a means for doing morally good or evil actions. Sometimes, it becomes a cause for neither good nor evil actions. The first one is called virtue, good nature, or virtue (**Fazilat**). Generosity, bravery and gentleness are good examples of this. The second one is called vice, scandalous behavior, evil nature, or disagreeable habit, such as stinginess and cowardice. The third one is neither virtue nor vice but is called arts and crafts, such as tailoring and farming. In this book, we will explain the first and the second cases.

As we have noted at the end of the preface, the spiritual heart and the spirit have two powers. The first one is the power of comprehension (**Quwwat al-alima or mudrika**). This is identified as reason and knowledge (**Aql, Nutq**). They (**Qalb and Ruh**) understand things that can be understood by reasoning via this power. The second is the power that causes things to happen - causative power- (**Quwwat al-amila**). Each power has two aspects. The first aspect of the power of comprehension, which is identified as reason, is called theoretical knowledge (**Hikmat al-nazari**) and the second aspect is called practical knowledge (**Hikmat al-amali**). The first aspect of the causative power (**Quwwat al-amila**) is appetite (**Shahwat**), a force which desires pleasurable and pleasant things. The second aspect of the causative power is self-assertion (**Ghadab**), a force that repulses or gets rid of things it does not like. These four powers cause various actions and works. If the actions and works are in accordance with reason and in the correct proportion, not in excess or deficient, the habit which performs these actions is called virtue (**Fazilat**). The habit which perform actions that are excessive or deficient is called vice (**Razalat**). If theoretical knowledge is properly developed, that habit is called wisdom (**Hikmat**). If the second power that is the practical knowledge is rightly developed, that habit is called justice (**Adl**). If the spiritual heart's and spirit's causative power appetite is properly developed, that habit is called chastity or temperance. If self-assertion is properly developed, that habit is called courage (**Shajaat**). These four habits are the essence of all good deeds. Justice cannot be in excessive or deficient proportion but the other three can be in excessive or deficient proportions. If they are, it is called vice. If theoretical knowledge is in excessive proportions, it is called deceitfulness (**Jarbaza**). If it is in deficient proportions, it is called stupidity (**Baladat**). As

we have stated earlier, justice cannot be in excessive or deficient proportions but could have the opposite effect which is called tyranny (**Zulm**). The chastity which is in excessive proportions is called debauchery (**Fujur**). If it is in deficient proportions, it is called laziness (**Humud**). Excessive proportion of courage is called rashness (**Tahawwur**) while deficient proportion is called cowardice (**Jubn**). All of the foregoing habits are explained in this manner in the book Ihya-ul Ulum-ud-din, written by the famous Islamic scholar Imam Al-Ghazali, may Allahu ta'ala be pleased with him. They are also explained in the book Hadikat-un-Nadiyye written by Abdulgani Nabulusi, may Allahu ta'ala be pleased with him, [He passed away in 1143 Hijri, 1731 A.D. at Damascus.] This book, originally written in Arabic, was recently published by the Waqf Ikhlas of Istanbul (Hakikat Kitabevi) in offset printing. According to some scholars, having a right combination of chastity, wisdom, and bravery gives rise to justice.

A person who possesses a habit of deceitfulness (Jarbaza) utilizes his mind (part of his spirit) for trickery, backbiting, and clowning. A person who possesses a habit of stupidity cannot understand reality or differentiate between good and evil. A person who possesses a habit of rashness (**Tahawwur**) puts himself into danger by trying to fight against a more powerful enemy. A person who is a coward cannot practice patience, have steadiness, and therefore cannot protect his rights. A person who has a habit of debauchery, commits actions that are disliked (**Makruh**) in religion or forbidden (**Haram**) actions with respect to eating, drinking and marriage and derives pleasures from ugly and despicable deeds. A person who has a habit of laziness neglects the permissible pleasures and drives, thus resulting either in his own destruction or extinction of his family tree.

The above mentioned four main habits (virtues) are the essence of all other virtues held by human beings. Everyone boasts having these four main virtues. Even those who boast with their ancestors' nobility are referring to the fact that their ancestors had these four main virtues.

## SECOND SECTION

We will explain the subcategories of the four main habits in this section. The characters which spring up from the four main habits are so numerous that it is almost impossible to name them, let alone explain them. We will mention only some of the famous ones which are covered by Islamic scholars who are specialists in the study of ethics.

Seven virtues spring up from the wisdom (**Hikmat**).

1- The first is intellect. It is a faculty, a habit (Malaka). Through the help of this, one derives conclusions for unknowns from the similarities between the known and unknown subjects. One can pool together the proofs and then reach a conclusion about the researched topic. Developing this faculty requires one to study the subject matter which teaches how to arrive a conclusion for unknown researched subject matter from the known subject matter, or one should solve problems of mathematics and geometry.

Human beings possess varying degrees of intelligence. The highest degree of intelligence is called genius. Intelligence is measured by tests. One of the famous psychiatrists of the twentieth century, American Terman [Terman was still alive in 1380 Hijri, 1960 A.D. while this book was being written.] says that historically the measurement of intelligence through tests was first performed by Ottoman Turks. Ottoman armies were moving through Europe, conquering one country after another. They were at the doorsteps of Vienna. They knew that if they captured Vienna, it was easy to conquer the rest of Europe. The Ottomans were bringing Islamic civilization to Europe. Lights of knowledge, learning, and ethics were chasing the darkness

which was placed by Christianity, and were spreading vitality, humanity, peace, and happiness. For centuries, Europeans were enslaved by dictators, capitalists, and clergy and became barbaric. With the introduction of Islamic justice, knowledge, and ethics, Europeans were being liberated and enjoying human rights. But, the dictators and especially the Christian clergy were putting their last efforts against the Ottoman armies. One night, Great Britain's chancellor in Istanbul sent his historic letter to London. In his letter he wrote: Eureka!...Eureka!...! I have discovered the reason of success of the Ottoman armies. I have found the way to stop the advancement of their armies. He also wrote the following:

"Ottomans in conquered lands, without regard the nationality or religion, are testing the intelligence of the chosen children and selecting those possessing high IQs and educating them at schools {Madrasas} in accordance with the Islamic ethics. They are further selecting the brightest among the students of schools {Madrasas} and educating them in the highest sciences and arts of their times at the "ANDARUN" college, which is a special school at the residence of the sultan. Military leaders are all graduates of this special school and all possess high intelligence. Those bright and successful prime-ministers, Sokullus and Koprulus are educated in this manner. The only way to stop the advancement of the Ottoman armies and to save the Christianity is to corrupt and degenerate the quality of education at these special schools by working secretly behind the scene." After this letter the British established a new Ministry of State for the Colonial Department. The spies which were trained in this department and Christian missionaries and freemasons concentrated their efforts to recruit some personnel by lies, deceit, and promise of good life in the Ottoman State. They used their influences in high places so that these recruits could be appointed to the high key government positions. Through these wretched puppets they tried to abolish and remove some of the most critical and important courses like sciences, ethics and advanced religious knowledge at these schools so that the graduates of these schools would lack the necessary knowledge to manage the affairs of the government successfully. They accomplished their purpose after the 1839 era. As a result, the Islamic state was destroyed and the lights of happiness and peace radiated by Islam were extinguished.

2- Quick-wittedness (**Surat al-Fahim**): quickness in thinking and promptness in action in an emergency, in response to a challenge in a conversation or debate. This faculty understands how to respond to a required situation. When it hears something, it quickly grasps its opposite also. Intelligence is related to thinking and scrutiny. It examines known matter minutely and derives some unknown results from it. Quick wittedness refers to things other than thinking and scrutiny, e.g., quickness of grasping relativity of things to the situation at hand.

3- Clarity of mind (**Safa al-dhihn**): quick understanding and obtaining desired results.

4- Ease of learning (**Suhulat al-Ta'allum**): irrelevant thoughts cannot stop him from attaining his goal.

5- Observing limits (**Husn al-Ta'akkul**): staying within the bounds and limits while learning necessary things; not overdoing things. One does not leave out necessary things but does not occupy himself with unnecessary things either and does not waste his time.

6- Retention (**Tahaffuz**): Not forgetting things. the spirit does not forget things it comprehends and understands.

7- Recall (**Tadhakkur**): the ability of remembering things stored in memory whenever one wants to recall them.



## ELEVEN VIRTUES THAT ARE THE OUTCOME OF COURAGE

1. Serious mindedness: one having a state of mind in which one is not elated by praise or insulted by criticism. He holds rich and poor alike and does not differentiate between joy and sorrow. One's work and effort are unshaken by a change in the environment or in difficult or fearful circumstances.
2. Bravery (**Najdat**): having patience and endurance in frightening situations and difficult circumstances and not complaining and not acting inappropriately in those situations.
3. Having zeal and endeavor (**Having Himmat**): one does not care about worldly ranks, positions, promotions or demotions.
4. Perseverance (**Thabat**): putting up with difficulties on the way toward one's goal; resisting destructive forces or agencies on the way to success.
5. Mildness (**Hilm**): the calmness of the spirit. It is being gentle and mild and avoiding anger.
6. Calmness (**Sukun**): having the necessary strength, perseverance and resistance during a war while defending the country, the religion, and the nation against the enemy, and not becoming a laughing stock of the enemy.
7. Being ingenious (**Shahamat**): strong desire to do good deeds and attain high ranks; also strong desire to be remembered in good terms and persistent devotion for doing good deeds in order to earn rewards (**Thawabs**).
8. Enduring troubles (**Tahammul**): working patiently to obtain good-nature and good deeds.
9. Humility (**Tawazu**): maintaining a non boastful attitude toward those who hold lower worldly ranks than one's self. What one possesses is given to him by the Grace of Allahu ta'ala as a gift. One does not have the means to obtain those. Those who have attained worldly ranks and richness should show humbleness and by doing so earn rewards (**Thawabs**) for it. If one displays humbleness in order to obtain worldly gains or to avoid worldly difficulty, it is called fawning (**Tabasbus**). For example, a beggar's expression of humility is of this kind and it is a sin.
10. Sense of honour (**Hamiyyat**): not being slack in protecting and defending one's nation, religion and honor. Putting one's all ability, strength and effort into this duty.
11. Compassion (**Riqqat**): not worrying about the problems that are caused by human beings. One's behavior and actions should not change because of the problems caused by other people. One should not stop doing good deeds because people are causing problems or doing evil things to him.

## CHASTITY (IFFAT) BEGETS TWELVE CHARACTERS

1. Shame (**Haya**): the feeling of shame when one commits evil deeds.
2. Meekness (**Rifq**): the literal meaning of this word is pitying and helping others but its special meaning in the knowledge of ethics is obedience to the rules of Islam.
3. Right guidance (**Hidayat**): striving to be a good-natured Muslim.
4. Being peacefull (**Musalamat**): when situation becomes heated during a debate and disagreement breaks out, a Muslim with this character wants to be agreeable and does not want to argue or be harsh.
5. Tranquility: having control over soul (**Nafs**): controlling the desires of the soul when appetite overcomes him.
6. Fortitude (**Sabr**): one avoids prohibited actions (**Harams**) and base desires of the soul (**Nafs**). Thus, one avoids actions which would result in disgrace. There are two types of patience. The

first is having patience against committing sin. Devil, evil friends, and one's own soul encourage a human being to commit sin. Not listening them and being patient is very rewarding. The patience which was meant in this context is of this kind. The second kind of patience is to remain calm and not cry out when a disaster strikes. Most people understand this type of patience when patience is mentioned. This type of patience is also rewarding. It is obligatory (**Fard**) to exercise both types of patience.

7. Contentment (**Qana'at**): to be content with the minimum with respect to the necessities of life (**Nafaka**) such as eating, drinking, dress and shelter and not asking for more. We do not mean not accepting a given property. That is called (**Taktir**) and it is a vice. Neither wisdom nor Islam likes it. Contentment is a good character or habit.

[The things that are necessary for survival, i.e., to avoid death or to protect one's organs from being perished are called **Dharurat**". Alternately, the things that are in excess of survival but still necessary for sustenance and protecting the body from distress are called "**Ihtiyaj**". The things that are beyond the "Ihtiyaj," i.e., things used for enjoyment or pleasure or for the protection of one's honor and value are called ornament (**Zinat**). Using ornaments for ostentation, being a show-off or to be superior to others is called boasting (**Tafahur**). It is obligatory to work for obtaining the necessary amounts to meet the "Dharurat," and "Nafaka." It is sunnat to work for obtaining the things that are in excess of "Nafaka" but still necessary, e.g., obtaining money to pay for the medicine or doctor fees. It is permissible (**Jaiz**) to obtain ornaments (**Zinat**). Boasting is grave sin.]

8. Gravity (**Waqar**): it is to act with dignity, calmness and not to act with rashness while trying to obtain necessities (**Ihtiyaj**) and other valuables. It means acting with dignity. It does not mean acting so slowly as to miss opportunities or acting in such a way so that others will take away one's benefits or opportunities.

9. Piety (**Wara**): it is to abstain from committing prohibited actions as well as abstaining from the things that are doubtful, i.e. things that could be haram. It is also doing good deeds and other actions which are helpful to others. It is acting with firmness so that one will not do defective, incomplete and faulty actions.

10. Order (**Intizam**): it is to perform one's actions according to an order or discipline or method.

11. Freedom (**Hurriyyat**): it is to earn money by permissible means and to spend for good causes. It is to observe everyone's rights. Freedom does not mean to do whatever one wish or wants.

12. Munificence (**Sakha**): it is to drive pleasure while spending money for good causes. It is to spend lovingly for the causes that are ordered by Islam. Munificence means to be generous. It is one of the best one's of the virtues. It was praised by the verses of Qur'an and by sayings of our Prophet. Munificence gives birth to many virtues. Eight of them are very famous.

1. Generosity (**Karam**): it is the enjoyment of doing things that are helpful to others and giving money to others.

2. Giving lavishly (**Isar**): giving things one need for himself to others who also needs those things and then to be patient. It is one of the most valued of the virtues. It was praised by verses in the Qur'an.

3. Forgiveness (**Afw**): not getting even while one has the means to get even with one's enemies or with a guilty party. It is to treat those with goodness who do evil things to him. This is better than forgiveness.

Couplet:

Against the evil things, it is easy to retaliate.

For those who do mean things, doing goodness to them is the manliness!

4. Generosity (**Muruwwat**): it is to love helping others, giving things to those who are in need.
5. Loyalty (**Wafa**): helping one's friends and acquaintances in their effort to obtain their livelihood.
6. Charity (**Muwasat**): sharing one's possessions with friends and acquaintances. Getting along well with them.
7. Extreme generosity (**Samahat**): it is to give lovingly things that are not necessary (wajib) to give.
8. Forgiveness (**Musamahat**): foregoing things, that are not necessary to forego, willingly in order to be helpful to others. Another meaning of "Musamahat" is not seeing others' faults.

## JUSTICE (ADALAT) GIVES BIRTH TO TWELVE HABITS

1. Sincerity (**Sadaqat**): it is to love one's friends. Desiring their happiness and comfort. Trying to protect them from danger. Trying to make them happy.
  2. Amity (**Ulfat**): it is the harmony among the members of a group with respect to their belief and worldly affairs and thoughts.
  3. Faithful (**Wafa**): getting along with others and helping each other. Another meaning of "Wafa" is keeping one's promise and respecting others' rights.
  4. Compassion (**Shafkat**): the concern and worrying for others' problems. Working and struggling in order to save them from their problems.
  5. Care of kin (**Sila ar-rahm**): it is the watching over one's relatives and close friends and visiting them and assisting them. In one hadith, Rasulullah, peace be upon him, said, "**I was sent to abolish the idolatry and to help my relatives.**"
  6. Requitat (**Mukafat**): it is to respond goodness with goodness.
  7. Good-fellowship (**Husn al-shirkat**): obedience to the rules and acting justly.
  8. Fair-judgement (**Husn al-Qaza**): it is acting justly in all affairs and in dealings with others. Not reminding others the kindness shown to them. Not committing the actions one will be sorry later.
  9. Affection (**Tawaddud**): it means love and attachment. It is to love one's friend and act in such a way to induce love in them toward himself.
  10. Complete obedience (**Taslim**): accepting and obeying the commandments, and avoiding committing prohibited actions and ethics of Islam even when one does not feel the sweetness while doing them.
  11. Reliance (**Tawakkul**): not worrying for the calamities which are above the human strength by believing that they were decreed by Allahu ta'ala at pre-eternity and therefore accepting them with a good disposition.
  12. Devotion (**Ibadat**): carrying out the commandments and avoiding committing prohibited actions ordered by Allahu ta'ala, who created everything out of nonexistence and who protects every living creature from all seen or unseen dangers and troubles and who bestows upon all creatures all kinds of goodness we receive from Him. Striving hard to comply with His commands, and having a strong desire to imitate exalted people like the Prophets, friends of Allahu ta'ala (**Walis**) and the scholars who have received the love and favor of Allahu ta'ala.
- [Muslims are of two types: scholars or elites (**Hawas**) and populous or common people (**Awam**). The book Durr al-Yakta, which is written in Turkish, states the following: common people are those who do not possess knowledge regarding methodology and rules of subjects like "Sarf" and

"Nahv" rules of Arabic grammar and Literature. These people cannot understand the books of "Fatwa" (religious legal decisions).

It is obligatory (**Fard**) for these people to learn by asking about the knowledge of belief and worships (**Ibadats**). It is also obligatory (**Fard**) for scholars to teach through lectures, conversations (**Sohbats**), and writings firstly knowledge pertaining to faith and secondly knowledge pertaining to five obligatory worships which are the foundation of the religion of Islam. It is written in the books Zahira and Tatarhaniyya that it is most urgent for every Muslim to learn first about the knowledge of "Ahl as-Sunnat", i.e., the faith and conditions of belief. For this reason, the great scholar Sayyid Abdulhakim al-Arwasi, may Allahu ta'ala be pleased with him, sometime before his death has said, "I have preached for thirty years exclusively the knowledge of **Ahl as-Sunnat belief** and the knowledge of beautiful ethics of Islam in all of the mosques of Istanbul. Ahl as-Sunnat scholars learned these from companions (Ashab al-kiram) and they in turn learned from our blessed prophet, peace be upon him."

The knowledge of belief is called "**Aqaid**" or "**I'tiqad**." For the same reasons, we are also in all our books communicating the knowledge regarding the "Ahl as-Sunnat belief", ethics of Islam, and the necessity of helping everyone including government. We are not approving the methodology of persons who do not follow one of the four schools of thought (Madhhab) like ignoramuses Mawdudi and Sayyid Qutb and ahl al-bidat or la-madhhabiyya Tablig al-Jamaat regarding rebelling against governments. Their writings divide Muslim brotherhood and make Muslims enemies to each other. Our Prophet Muhammad, peace be upon him, said, "**Religion is under the shadow of the swords**" which means that Muslims will live comfortably under the protection of the laws and rules provided by the government. When the government is strong and powerful, peace and prosperity flourish. Muslims, who live in non-Islamic countries of Europe and America, should not disobey the laws of those countries. Because, in those countries, the government provides freedom of religion through laws. Therefore, every Muslim can practice their religion freely. Thus, Muslims who have a comfortable lifestyle and freedom of religion should not incite trouble against the governments that provide them these opportunities. "Ahl as-Sunnat scholars" are advising us to practice what we have just written above. The highest of all worships is not to get involved with instigation and not to help or associate with those who rebel against the governments and anarchy. Instead, one should spend his time for learning the knowledge of "Ahl as-Sunnat faith" and strive to have a belief according to this faith. One, after accomplishing these, i.e., learning and acquiring the correct belief and getting rid of the corrupt beliefs (e.g., having a corrupt belief places that person into one of the seventy-two corrupt groups which are said to be going the hell), one should also strive to avoid innovations in religious things (**Bidat**) with respect to worships. Performing those things by thinking that they are prescribed commandments but in reality they are not, are called "bidats with respect to worships". The commandments and prohibitions which are ordered by Allahu ta'ala are called divine laws (**Shari'at**). Following the orders of divine laws are called worshipping (**Ibadat**).

There are four schools of thought (**Madhhabs**) which teach the correct way of performing worships. Every one of those four schools of thought is correct. They are the "Hanafi", "Shafi'i", "Maliki" and "Hanbali". It is necessary for every Muslim to read books which teach prescribed worships according to one of those school of thoughts and perform his worships accordingly. Therefore, he would be following one of the correct schools of thoughts. People who do not follow any one of those four schools of thought are called "la-madhhabiyya" (Person without "Madhhab"). "La-madhhabiyya" persons are not "Ahl as-Sunnat people". Persons who are not "Ahl as-Sunnat" are either persons deviated ( ahl al-bidat) from the right path or disbelievers.

Hadrat Ali, may Allahu ta'ala be well pleased with him, says that if you see a person who does not believe in resurrection after death, tell him: "I believe in resurrection after death. If what you say comes true, I would not be losing anything but if what I say comes true you will be burning in hell-fire eternally!" In the western world like Europe and America most of the scientists, high government officials, professors, military commanders do believe in the hereafter and resurrection after death and go to churches for worshipping. Jews, Brahmins, Buddhists, fire worshipers, idol-worshippers, civilized people and uncivilized people are all believers. Only some people who are in charge of Communist governments or in other words cruel and mad dictators and their followers inside or outside of their country who sold their soul to them for some worldly benefits do not believe. No one can imagine that these ignorant and stupid people who advocate irreligiousness for worldly benefits or for their pleasure could ever be correct in their cause against the believers who make up ninety-percent of the world population. According to an atheist's views, he will become nonexistent after his death. But according to a believer he will be punished eternally in hell. Moreover, as far as a believer is concerned, he will live an everlasting pleasurable life. But according to unbeliever, he will be nonexistent. Thus, anyone who has little sense could ever believe or choose what an unbeliever is saying. No one would ever choose what an unbeliever is saying, would he? The order manifests in worldly affairs and in the universe informs the people of reason that a creator Allahu ta'ala exists. And in turn Allahu ta'ala informs us that the life after death exists. Hence, it is necessary for anyone who possesses intelligence or knowledge to believe in the existence of Allahu ta'ala and life after death. Not believing would be stupidity and ignorance. Believing in Allahu ta'ala could be materialized by believing in His eternal attributes like attributes regarding to His Self (**Sifat al-Zatiyya**) and attributes regarding to His existence (**Sifat al-Subutiyya**) and following the commandments and avoiding committing prohibited actions. A person who follows the orders of divine laws (**Shari'at**) would live comfortably and happily in this world and be helpful to others.]

### THIRD SECTION

In this section the vices (vices), or disagreeable nature will be communicated. As we have explained in the previous sections, the essence of good characters were the four main virtues (virtues). Similarly, the essence of vices are four main vices.

1. Scandal (**Razalat**): the opposite of wisdom.
2. Cowardice (**Jubn**): the opposite of courage (**Shajaat**).
3. Debauchery (**Fujur**): to follow the desires of the soul (**Nafs**) and to commit sin. It is the opposite of chastity (**Iffat**).
4. Tyranny (**Jawr, Zulm**): the opposite of justice.

There are numerous vices (vices) corresponding conversely to every virtue (virtue). The goodness is defined as the middle way, average or regular-way. To be on the right or left of the middle means to be on the wrong side, wrong grounds or departing from the goodness. Further away from the middle-way means being further away from goodness. There is only one correct path but there are many deviated paths. We could even state that there are infinite deviated paths. Never departing from the right path after finding it and staying on that path permanently is very difficult task. The meaning of the 112th verse of the Chapter of Hood of Qur'an is as follows, "**Stay on that correct path which you are commanded!**" When this verse was received by Rasulullah, peace be upon him, he said, "**Chapter of Hood caused some of my beards to**

**become white."** The commandment given in the Hood-Chapter of the Qur'an, **"Staying in the correct path"** made many close friends (**Walis**), sincere ones (**Siddiqs**), even prophets worry over and bewilder. This fear made some of the beards of Rasulullah, peace be upon him, to turn white because, it is very difficult to stay in the correct path. Also, for this reason it was said: **"Sirat-Bridge is thinner than a hair and sharper than the sword."** In the opening chapter, i.e., "Fatiha" of the Qur'an, Allahu ta'ala says, **"Ask Allah to guide you to the correct path."** It is most necessary for a believer (**Mumin**) to be on the correct path. Passing from the "Sirat-Bridge" in the hereafter depends on being on the correct path in the world.

Leading Sufi Masters said that whatever our Prophet, peace be upon him, communicated, whether it be punishment or pleasure in the hereafter, is the end result of habits, morals, and deeds of human beings in this life. They manifest in that manner in the hereafter. Some of the leading Sufi Masters said that being on the correct path with respect to deeds and good morals manifest themselves as "Sirat-Bridge" in the hereafter. Those who stay on the correct path and those who do not depart from Islam in this life will pass the "Sirat-Bridge" quickly in the hereafter and reach the Paradise of perfection and Gardens of good deeds which are the manifestations of the good-deeds obtained in this life. Those who are being lax in practicing their religion will have difficulty passing the "Sirat-Bridge". Those who abandon the correct path prescribed by Islam and wander onto deviated paths with respect to belief and deeds will not be able to pass the "Sirat-Bridge" and will fall into the fire of hell.

The meaning of the 36th verse of Chapter of "Zuhruf" of the Qur'an is, **"For those persons, who abandon the religion of Allah by following the desires of their souls, we will assign an instigating devil for them in the world."** Some of the scholars, while interpreting this verse said that the faculty in man which causes good deeds to be performed is generated by angel (**Malak**). The faculty that causes deviation from the middle and causes evil deeds to be performed is generated by devil. One of those will accompany men in the hereafter. Therefore, everyone, by observing his moral character and deeds, will know who will be his companion, whether it be an angel or a devil in the hereafter.

Two meanings can be understood from the middle way. The first meaning is the knowledge everybody possesses with respect to the middle of something. For example, the center of a circle is of this kind. The second meaning is being the relative-center of something. In other words, it is the center of something known. Since it is the center of the known, that does not mean that it is the center of everything. The middle or center which is used in the subject of knowledge of ethics is the second meaning. For this reason, the virtues could be understood by everyone differently. Moreover, its meaning could change according to changing times and places. Something which is considered as virtue by one community might not be recognized as the same by another. A habit which is recognized as a virtue at one time could be recognized as something else at some later time. Therefore, virtue does not mean being right at the middle but means being on average and the evil comes to mean departing from this average to the two sides. This meaning is reported in a saying of our Prophet, peace be upon him, as follows, **"The best of all deeds is the middle of those deeds."** Hence, there are two vices for each virtue. There are eight main vices.

1. Deceitfulness (**Jarbaza**): it is the excessiveness of the wisdom (**Hikmat**). It is the utilization of one's habits and capacity to investigate matters in depth in wrong places unnecessarily. For example, utilizing them for deceiving others or for scheming, plotting or committing prohibited actions. Using the scientific powers "intelligence" of the spirit in an excessive manner won't be a

evil deed or deceitfulness. Utilizing one's power of investigation excessively to obtain scientific or religious information or advancing mathematics would be very good deed.

2. Foolishness (**Baladat**): it means stupidity or not using one's brain. It is also called thickheadedness. One who has this habit cannot discriminate between right and wrong. One's learning and reaction would be slow and defective.

3. Rashness (**Tahawwur**): a person with this habit has a quick-temper. It is caused by having excessive amounts of bravery (**Shajaat**) in his constitution. One with this habit attempts to do things that would not be approved by the wise and burdens his spirit and body unnecessarily.

4. Cowardice (**Jubn**): it is caused by not having necessary amounts of bravery (**Shajaat**). A person having this habit scares in those instances where he should not be scared.

5. Debauchery (**Fujur**): it is caused by having excessive amounts of chastity (**Iffat**) in one's constitution. A person with this habit would be addicted to worldly pleasures and commits excessive actions not approved by Islam and wisdom.

6. Laziness (**Humud**): it is caused by not having necessary amounts of chastity. A person having this habit leaves those pleasures allowed by Islam and wisdom. Thus, he loses physical strength, becomes ill and his family-tree ends with him.

7. Injustice (**Zulm**): it means to violate the rights and freedom of others. A person with this habit violates other people's rights by stealing their property or by injuring them physically or by sexual harassment.

8. Indignity: a person having this habit accepts all dishonorable treatment and oppression. It is caused by not having enough amounts of Justice in his constitution. All the goodness is gathered in justice. Conversely, all the evils are gathered in oppression (Zulm). For that reason some of the scholars said that things that would not break others' heart would not be a sin. For example, Abdullah-i Ansari said,

Couplet:

Travelers of the way of "Haqq" never break hearts,  
There would not be such a grave sin!

Abdullah-i Ansari is one of the great ones of the "Sofiyya al-aliyya" {a special group of people leading the way of Sufism}. He was the leading religious authority (Shaikh al-Islam). He was born in 396 (Hijri) at Herat and passed away at 481 (Hijri) at his birth place [1088 A.D.] Some of the deviant people could not understand the meaning of the above couplet. They thought that he meant the following: as long as you don't hurt anybody else, you can do anything to yourself. Therefore, they stopped praying and started all kinds of sin and then they bragged by saying that they were not breaking hearts. Moreover, they said,

Couplet:

Whether you become a disbeliever, or whether burn the Ka'ba  
Drink wine if you wish, but never break any heart!

and departed from Islam. However, they could not understand that committing anything prohibited by the religion is an oppression. Doing it to yourself or to others does not change the matter. Most of the oppressors are the ones who have lots of money, wealth, and ranks. On the other hand, most of the oppressed ones are the poor people. Those who have the middle way are the ones who try to do justice.

All the virtues are in average proportions. Every habit which is in excessive or deficient proportion becomes a vice. Perhaps many languages do not possess words to describe all the vices. But, if one contemplates and ponders about it their meaning would become clear.



There are some virtues which are necessary for human beings to possess. People assume that having more of them would increase the goodness. But in reality it is not. Every virtue has its limits and when limits are crossed, virtue turns into a vice. People recognize more easily that having virtues less than prescribed average proportions constitute vice. Virtues courage (**Shajaat**) and generosity (**Sahawat**) are good examples of the foregoing discussion. Excessive proportions of these two habits are rashness (**Tahawwur**) and spending wastefully (**Israf**). Ignorants and especially persons who don't know ethics of Islam think that spending extravagantly constitutes generosity and thus praise those who do so. They also think of those who do rashness as braves and courageous persons. But, no one thinks of those who are cowards or stingy as braves or generous.

There are some necessary habits which humans should possess. People think that having these in fewer proportions is better than having them in average proportions. Having them in excessive proportions is recognized by everyone as vice. A good example of this is humility. It means not having conceit (**Kibr**). If this exists less than necessary amounts, it constitutes excessive humility (**Tazallul**). It is difficult to discriminate excessive humility (Tazallul) from humility. Many people mix up humility of a beggar with that of a scholar (**Alim**) because they both do not possess conceit. A scholar has real humility. A beggar don't have any.

## FOURTH SECTION

In this section vices (vices) which look like virtues will be explained. We will also show how they could be distinguished from each other.

Many people cannot differentiate between gold and brass because they are both yellow colored. Some may think a blue bead is a precious stone. Similarly, they may think a vice is a virtue. Hence, it is necessary to learn the knowledge of ethics and become a proficient one in order to distinguish deeds with secret deficiencies from the good deeds, and goodness from the evil in general.

1. First we will explain the vice or vice which looks like wisdom. There are many people who pick up few phrases of wisdom or few words relating to the scientific or spiritual knowledge from others or from newspapers, magazines or radio and repeat them among other less learned people or engage in debates and arguments with others so to give others a false impression regarding themselves. Many people are deceived by them and they really think of them as a valuable person such as a specialist of some branch, wise, knowledgeable or a spiritual leader (**Murshid**). In reality these types of persons do not possess the necessary knowledge which they talk about. All of their knowledge is a few words which they picked up here and there now and then. They would not know reality of the things they talk about. His resemblance to real scholars is no more than resemblance of a parrot's speaking like a human being. Because, the habit wisdom exists in the mind and spirit of a human being. Its effects and lights (**Nurs**) cannot be perceived through sense organs. There are many people who present themselves as progressive and enlightened man but in reality they do not possess any wisdom or any value. They are evil and mean people with vices. They do not possess any real knowledge or ethics. They never speak anything valuable regarding to any virtue. But they dress well and they know how to handle those people who occupy ranks and positions. They go to the parties and dance with those people and serve them in drinking parties and finally get some rank and position from them.

2. Vice which looks like chastity: persons who possess this vice do not commit evil deeds and do not run after satisfying their appetites. They seem to be matured and virtues persons who possess



knowledge and good morals. Therefore, they are praised and respected everywhere by everybody. They are treated well by persons who possess wealth and ranks. They are bombarded by presents and obligatory almsgiving money (**Zakat**). Their bodies are weakened by doing so much voluntary prayers (**Nafila**) in the presence of others but they are slack to perform sunnats and obligatory (**Fard**) prayers. Their lower selves (**Nafs al-ammara**) are very strong. They are treated by human beings as trustworthy persons. But they are traitors in the sight of Allahu ta'ala. All these foregoing qualities and descriptions are attributes of pseudo Sufis and religious office holders who are dazzled by worldly pleasures.

Some of the villagers do not eat the food of the city dwellers. Some others do not purchase good food because of their stinginess. Some people observing their state of abstaining from food presumes them as "Darwishes". They give a false impression of being a person of contentment (Ahl al-qana'at). They are really without any contentment (Qana'at) and chastity (Iffat). All their doings are for show off, hypocrisy and lie.

3. The vice which looks like generosity: a person who has this habit would be one of those who doesn't earn his wealth by permissible (**Halal**) means. For example, he is a smuggler or he got his money without sweating for it, like from lotto or inheritance. Therefore, he does not appreciate how hard it is to accumulate wealth by permissible means. Hence, he spends his money either on prohibited (**Haram**) things or on unnecessary things. He spends his money on things not approved by wisdom or Islam. Stupid people seeing him spending a lot, thinks of him as a generous person. In reality, he does not possess the virtue, generosity. Earning and saving money or property is like going uphill with a full load on one's back. Spending money is like letting a spherical stone to go downhill from a mountain top. Not having necessary wealth holds back many people from becoming better human beings. Many people lose their belief because of not having the necessary means for livelihood and become apostates (**Murtads**). In one hadith, Rasulullah, peace be upon him, communicated, **"Poverty is a blessing for my companions. Being rich will be a blessing for Muslims who will live in later times close to the Doomsday."**

I understood well, after long experience:

Knowledge determines man's value,

Having wealth determines the knowledge!

It is very difficult to earn wealth through trade which is carried out according to the rules of Islam. Generally very few people earn their wealth by following the rules of Islamic laws. Permissible wealth comes like rain drops. Conversely, forbidden (**Haram**) wealth comes like a rushing flood water. It is a very virtue to be generous (Sahawat) while giving away money. Being wasteful while giving to charity is a vice and forbidden act. Generosity (Sahawat) means to give away some portion of one's wealth in order to form the habit of generosity and in order for getting rid of the habit of stinginess. Giving away some money or wealth by expecting better return or satisfying desires of one's soul (**Nafs**) is not generosity (Sahawat.).

4. The vice which looks like courage (Shaja'at): a person who is showing courage, in reality, is not acting for the purpose of forming the virtue courage and for getting rid of the vices rashness (**Tahawwur**) and cowardice (**Jubn**). Instead, he is doing it, either, to earn fame or to obtain some rank or worldly possession. He steals the property of Muslims, commits all sorts of illegal activities and even sometimes puts his life into danger in order to accomplish his goals. Some of these people, when caught by the authorities while committing their illegal activities, think that not revealing the names of their accomplices is courage or bravery. Some of them go into the extent of bearing torture, giving all of their wealth or even lives in order to protect the names of

their crime-partners. In reality, these lowly people do not possess a tiny bit of bravery. A real brave person attempts to do actions which are approved by wisdom and Islam. He wants to do service to nation and government and to earn rewards (**Thawabs**). He loves and desires to obtain consent of Allahu ta'ala by forming the virtue bravery (Shaja'at). The attacks of wolves and panthers look like an act of a hero but it has nothing to do with bravery. They attack because of their wild nature and cause harm. They do not come forward with good thought and in order to help others and to earn rewards (Thawab). They attack the weak people who cannot defend themselves against them. A strong gunman's attack on gunless, weak, and hungry people is similar to this example and is not bravery (Shaja'at). Bravery means one's coming to the conclusion by thinking, and pondering that attacking would be proper. He desires having in his spirit the virtue bravery and getting rid of the vice rashness (Tahawwur) and cowardice (Jubn), without thinking any worldly benefits. A person with these intentions never wants to do evil deeds. He rather prefers dying than committing evil deeds. He considers dying honorably is superior to living in dishonor. He prefers to be remembered in an honorable way rather than living with a black stain on his face. Since bravery carries the risk of injury or death, in the beginning, it may not taste very well but at its conclusion it tastes infinitely sweet because it concludes with much worldly and other worldly gains and victory. Especially, the superiority of pleasures obtained by giving one's life in order to protect the religion of Islam or in order to spread the religion of Rasulullah, peace be upon him, could not be compared to any other worldly or other worldly pleasures. This meaning was expressed in the Qur'an, Chapter Imran, verse 169 as follows, **"Do not ever think that those who die for the sake of Allah are dead! They are alive! They have reached the blessings of their Creator."** There are innumerable hadiths which praise the value of bravery. Neither running away from the fight (**Jihad**) saves one from death or extends one's life nor staying and facing the enemy causes death. The hour of death cannot be changed or postponed and one's life-span cannot be changed. In many instances, escaping from the war causes one to die unexpectedly and resisting and fighting against the enemy causes one to enjoy the victory. Hadrat Muawiya, may Allahu ta'ala be pleased with him, says that he was intending to escape during the war at "Siffeen" then he says he remembered the hadith, **"He who perseveres will be safe from the disasters"** and stayed and continued fighting and consequently ended up being the Caliph by his persevering (Sabr).

Essence of bravery is to be content with the decree of Allahu ta'ala and to depend and have trust in Him. The lion of Allahu ta'ala, the fountain of bravery and the rose of the garden of closeness to Allahu ta'ala, Hadrat Ali, the son-in-law of Prophet Muhammad at the Siffin war was running around and attacking, without any protective armament, with his head uncovered and his sleeves rolled up and reciting the following:

Running away from death won't be proper in two instances,

If your hour of death is arrived or did not arrive,

If it did arrive, running away will not help!

If it did not arrive, being cautious would not be proper.

Those who commit suicide because either they have lost their property or rank or they become prisoners of war are coward persons. They do not possess any bravery. Persons who possess bravery would persevere against the troubles and disasters. They think that by dying they will not face any trouble or disaster. These stupid people are very ignorant indeed! They do not realize that bigger troubles and disasters are waiting for them in the next world. According to Islam, suicide constitutes a bigger sin than killing someone else. They will be punished severely. Those

who lose their mind and commit suicide are not in this category. If and when one finds himself in such difficult circumstances, one should pray to Allahu ta'ala for health and mercy.

5. The vice which looks like justice: this habit is similar to the habit which looks like chastity (**Iffat**). A person who does not possess the virtue of justice decorates his office or walls of his home by hanging framed inscriptions praising justice or he talks about justice or writes articles on the subject. Even worse, he occupies position which is related to justice and associates with real just persons in order to give an impression that he is one of them. In reality, their real self is stained with injustice, hatred and revenge. The real meaning of justice is one's habits and deeds being in accordance with wisdom and religion or to be a person of honesty such that one's real self is reflected on his deeds. In other words, one behaves among others such a way similar to while he behaves when he is alone. Being two faced is a sign of hypocrisy which is opposite of justice.

Couplet:

Worship has to be done with good intention,

If otherwise, it will not do any good, a seed with a hollow kernel.

## FIFTH SECTION

### ENUMERATING SUPERIORITIES OF JUSTICE

In this section we will explain the meaning of justice. Justice is the most honorable one among the virtues. A just man is the best of all men. Justice means harmony and equality. Two things would be equal to each other either through their own self or through their attributes. They are united with each other with respect to similar parts of each one. Therefore, justice rises out of oneness and unity. Oneness is the most honorable attribute and most honorable state because all existing beings became existent through One Being. Every unity that exists in the universe looks like the only real One Being. As every existent being became existent because of that One Being, similarly, every oneness is because of that Oneness. With respect to the subject of measurement and comparison, the most honorable and valuable outcome is equality. Even, the problem of equality is being studied extensively and in more detail in music. Therefore, justice is the most honorable among all goodness. Justice means to be in the middle. It is wrong to call one as just if he has departed from the middle. At three instances justice must exist:

- 1) While dividing a property for distribution, it must be done justly.
- 2) It is a must to deal justly during trade.
- 3) It is a must to do justice during application of punishment. For example, if one acts such a way to spread fear on others, that person has to be punished same way. [But this punishment will be imposed on him by the government. If one is attacked by others, one should not try to take the justice into one's own hand but instead should inform authorities. Muslims both follow the orders of Islam and the laws of the state and do not commit crime.] When justice prevails over a land, everyone lives without fear. Therefore, justice means fearlessness.

What is justice? It is very difficult to determine the meaning of this concept through human intelligence. For this reason, Allahu ta'ala by pitying His human creatures sent a yardstick for justice in order to protect the countries. Through this divine yardstick it became easy to measure justice. This yardstick is the religions brought by the prophets. Islam is also called as "Honor of the Divine." Today and for all times to come until the Domsday, the only yardstick which is

ordered for us to use is the yardstick which is sent to Muhammad, peace be upon him. Besides this afore said yardstick, Allahu ta'ala sent a second yardstick. The second one is the judge who rules over the justice system. It is necessary to have a judge because human beings are created to live a social life. They have to mix with each other, help one another and live together. Animals are not created to have a civilized life. In other words, they do not have to live together in cities. But human beings are created weakly as far as their animal powers are concerned. For example, they cannot eat raw meat like wild animals do. It is necessary to obtain and prepare nutrition, clothing and shelter. In other words, they need crafts. Therefore, they are in need of thinking, researching, investigating, experimenting and laboring. That means science, technology and crafts are necessary for human beings because of their nature of creation.

[Islam encourages and orders us to occupy ourselves with science, technology, ethics, and work. Britons and communists basely slander Islam by saying that Islam makes people lazy and slows down the working life. They trap some base people from the Islamic countries by either giving them money or by helping them to get a good position or rank in the society and then these poor creatres become slaves of them and repeat the same phrases. There are many hadiths and verses in Qur'an which encourages and promotes science, knowledge, and working as well as praising those who work. These base and immoral slanders look like trying to cover the sun with mud. Britons are attacking Islam insidiously. They are trying to destroy Islam from within. They are destroying and annihilating Islamic knowledge and Islamic books in order to deceive the youth easily by their lies. They established "Department of Colonies" in London for the purpose of attacking Islam. They prepared treacherous plans and trained thousands of spies there. They, by spending millions of dollars and weaponry, by tricking and trapping and by getting the cooperation of the ignorant and degenerate religious men Muhammad bin Abdulwahhab of Najd and Muhammad bin Su'ud who was the Amir of Dar'iyya, established the "**Wahhabi**" bidat group. They destroyed the Ottoman State from within, the state which was the protector and police of the Muslims. For more information please read the book The confessions of a British Spy published by Hakikat Kitabevi, a branch of Waqf Ikhlas.

Abdurrashid Ibrahim effendi, may Allahu ta'ala be pleased with him, in the second volume of his Turkish book Alam-i Islam which was published at Istanbul in 1328 [1910 A.D.], in a chapter called "The animosity of Britons toward Islam", says: it is the first priority and thought of the Britons to eliminate the religious state "**Hilafat-i Islamiyya**". They started the Crimean war and he:ped Turks over the war. This was a trick for them in order to destroy the religious state "**Hilafat**". The Paris peace agreement demonstrates this trick. [They demonstrated their animosity in the secret articles of Lozan peace agreement signed in 1923.] Every kind of disaster that came upon the Muslims always came from the Britons no matter under what type of curtain they are covered and hidden with. The main political aim of British politics is to destroy Islam. The reason for this policy is because of their fear of Islam. In order to deceive Muslims, they are using the persons who sell their consciences. They introduce these persons as Islamic scholars and great personalities. In short and in essence the greatest enemies of Islam are the Britons. Abdurrashid Ibrahim effendi, died in Japan in 1363 Hijri. [1944 A.D.]

Does Islam ever hinder progress of science, technology and work? Human beings are in need of everything. They have to work in order to prepare means which would satisfy their needs. These means are science, crafts and laboring. It is not possible for every individual to learn all the crafts he needs. Therefore, a division of work and crafts automatically materializes and some learns this craft, others learn others and they exchange goods and services to satisfy each other's necessities. Because of the necessity of division of work, human beings cannot live alone and

they must live in societies. Civilization is "**Ta'mir-i bilad and tarfilh-i ibad**" which means building or reconstructing cities and towns in order to live a social life. The quality of social life there would be such that everyone will be free to live their lives the way they choose to live freely without any coercion from anyone else in all respects including total religious freedom.]

When human beings live together, the shrewd ones try to attack others' property and rights. Some others try to oppress the weak because every soul (**Nafs**) tries to obtain what he likes or desires. When there are a few of them wanting the same thing, they start to fight among themselves just like the dogs, which gather around a piece of carcass, show their teeth to each other and start to bark. A judge with strong powers is necessary in order to enforce law and order among these fighters. Everyone who trades would claim that his goods are more valuable than others' goods. Therefore, it is necessary to determine mutual values of goods and services justly. The measure which determines the mutual value of goods is the gold and silver or in other words it is the money. Gold and silver are called cash money (**Nakdayn**). Many nations issue banknotes and base their currency on gold. The governments having much gold can issue lots of banknotes. Alternately, if the governments have little gold and issue lots of banknotes, these banknotes will not have any value. Allahu ta'ala created gold and silver as money. Nothing else can replace the place of gold. For this reason we were ordered to calculate and pay the obligatory almsgiving (**Zakat**) with gold and silver. Hence, it is understood that there is a necessity for a just judge who would determine the value of the goods justly with gold and silver. This judge which has the authority is the government. A just government prevents oppression and torture and provides the justice ordered by Allahu ta'ala and determines the values of the goods justly.

In conclusion it is understood that in order to establish justice among the human beings the following three things are necessary: 1-"Namus-i Rabbani", 2-"Hakim-Insani", and 3-"Dinar-i Mezani". Among these three, the strongest and the biggest is the "Namus-i Rabbani" which is the Islamic religion. Religions are divine laws sent by Allahu ta'ala in order to establish justice. He sent these divine laws so that the judges would provide justice. The meaning of Chapter Hadid, 25th verse of the Qur'an is as follows, **"We have sent them the book and the Scale so that they may practice justice through them."** In this verse "Book" means religion, because religion is the name for the commandments and prohibitions of the Qur'an. The "Scale" points to the gold because weight of gold is measured through scale. Those who do not like the commandments and prohibitions of the Qur'an are disbelievers and hypocrites (**Munafiqs**). Anyone who does not obey the judge or government is a rebel. [Muslims do not rebel against the laws of the countries (**Dar-ul-harb**) outside of Islamic states and do not commit any crime against them.] Persons who do not accept the value of gold become a traitor and a thief.

**WARNING:** a human being firstly should do justice to himself, to his actions, and to his body organs. Secondly, he should do justice to his family members, neighbors, and friends. Those who work for the department of justice and members of the government should do justice to the people. In order to possess the virtue justice, firstly his body organs should possess justice, secondly, his actions should have justice. One should utilize his strength and his body organs for a purpose which is in accordance with their creation. One should not change the order of Allahu ta'ala and utilize his body organs in things that are not approved by wisdom and Islam. If one has family, he should treat them according to the behavior which is compatible with wisdom and religion. One should not deviate from the good morals which is shown by the religion and should strive to obtain the virtues. If one holds a rank or position such as a judge, governor, military commander or any other kind of a leader, he should observe and perform the worships and he should let other people working under his command to do their worships too. A person who does

these things will become the vicegerent (**Khalifa**) of Allahu ta'ala. He will also enjoy the blessings which will be given to just people in the next life. A person who behaves as described above will be such a valuable person that people, animals, even plants who live in his time and place where he lives will be benefiting from his virtue. In contrast with this, if government officials of a country are not good natured and just, and oppress people by taking their property, or by torturing them or by violating their basic human rights, they are unjust people or friends of the devil.

Couplet:

Don't be deceived by the villas and dresses of dictators,

Gardens of their villas are watered by tears of the oppressed!

People who govern other people cruelly will be treated mercilessly on the Day of Judgement by Allahu ta'ala. There is a saying which states:

Man, la yarham, la yurham!

which comes to mean, merciless people will not receive mercy! The governments that are made up of this type of unjust persons are not called governments but they are called bandits and robbers. These oppressors, in order to live a few years of good life, treat millions of people cruelly. But, they will never depart from this world until they experience the punishment from Allahu ta'ala for their cruelty. Even though they have all the necessary things to comfort them, they still suffer all sorts of troubles. At the end, one of their enemies takes everything away from them and thus forces them to live in great misery. The meaning of the 80th verse of chapter Maryam of the Qur'an is, **"We will take away everything that he claims to possess or rule over. He will come into our presence alone."** As it is pointed out in this verse, he will be brought to the presence of Allahu ta'ala at the Court of Justice of the next world with a black stain in his face. He will not be able to deny all the wrongs he committed, and will be punished for them severely. All the wrongs and oppressions he committed will manifest themselves as darkness and will cover him so that he will not be able to see where he is going. He will be thrown to hell by the angels who are in charge of hell and punished there much more severely than the punishments and tortures he imposed on people while he was in charge. He will not be able to obtain the forgiveness of Allahu ta'ala because he had called the laws of the religion as the laws of the desert and did not believe in the religion of Islam.

## SIXTH SECTION

Various kinds of virtues are explained in the sixth chapter of the book Akhlaq-i Alai by Ali bin Amrullah, may Allahu ta'ala be pleased with him. We will only communicate justice among them. Justice is divided into three parts:

The first part is to be an obedient believer to Allahu ta'ala. Blessings and favors of Allahu ta'ala are coming to all creatures all the time. The most valuable one among these blessings is His showing to his human creatures how to attain to eternal blessings. While no creature had a right to demand anything, He created all of them in the best fashion and gave them innumerable eternal blessings. Thanking to such a benefactor Creator for all these blessings by worshiping is a sure necessity for all creatures. Doing justice requires one to do what is required of him by his Creator. It is a must and a debt for each creature to worship to the Creator for all the goodness they receive from Him.

Second part of the justice is the observance of the rights of the human beings. Accomplishing this requires obeying the laws of the land and to those who are in charge and paying respect to

scholars and observing the rules of trading and keeping the given promises and being a trustworthy person.

Third part of the justice is the observance of the rights of those who lived and passed away and left us wills to carry out or trusts and foundations to take care. This would be accomplished by doing whatever they had willed, and by taking care of those trusts and foundations.

When one receives a favor from another, if one has the material means, one should respond with an equal favor. If one doesn't have the material means then one should thank him by praying **(Dua)** for him. If one does not respond to a favor while having the means, he will be mistreated by everybody because it is a duty for a human being to respond to a given favor with an equal favor. While this is the case, not responding to the favors of Allahu ta'ala, who has created us out of nonexistence and gave us best of shapes, has given us necessary organs and powers and made them work coherently with each other thereby provided us with health, has given us intelligence and wisdom, and who continually creates our necessities such as mates, children, housing, clothing, nutrition and all sorts of foods, would be a great fault and deficiency. He has infinite powers. He creates all these blessings without expecting anything in return from us because He does not need anything. Therefore, it is a great fault, great injustice and a great stain in our face not to thank Him. Especially, it is a greater injustice and fault not to believe in His existence or not to believe that all these blessings come from Him, or conversely believe that they come from someone else. Let us suppose that a benefactor provides one's necessity by giving him every month some substantial amounts of money. Wouldn't the recipient of this favor tell this to everyone and praise him and thank him? Wouldn't he try to gain his love and try to protect him from all sorts of troubles and even when and if it necessitates, wouldn't he put himself into danger in order to protect his benefactor? Of course he does! But, let's say if he doesn't do any of these. Wouldn't everybody blame him for his inappropriate behavior and even try to punish him because he does not do his human duty to thank to his benefactor? When this is all true for a benefactor person who does some goodness to others, what about the case for Allahu ta'ala? Wouldn't it be necessary to thank Him who sends us all sorts of blessings all the time? Surely it would be most necessary to thank Him by doing the worships and following His commandments. Because comparing others' favors to His favors would be like the comparison of a drop of water to the sea. Furthermore, all the blessings come from others actually comes from Him.

Who can enumerate the blessings of Allahu ta'ala?

Who can thank for even one millionth of His blessings?

Question of how men should respond "thank" to the favors of Allahu ta'ala answered in many ways by different scholars.

According to some, the most important way of thanking Him is to think and contemplate about His existence.

Masnawi:

Thanks be to Allahu ta'ala who has much blessings,

First, He gave me blessing of existence!

One's power wouldn't be enough to count His blessings,

Power and all kind of superiority is appropriate for Him.

According to others, men can thank Him by understanding that blessings come from Him and by acknowledging this fact through his speech.

According to some others, thanking Him could be done by practicing His commandments and avoiding committing the prohibited actions.

According to some, men should first cleanse himself and then approach Allahu ta'ala.

According to others, men should try to give guidance (Irshad) to others who are in need of finding the correct way of living. He should try to help others so that they may become correct (Salih) persons.

According to some others, there could not be any particular way of thanking Him. Everyone can follow different ways of thanking Him.

According to scholars who came much later than the time of our Prophet Muhammad, peace be upon him, men's duty toward Allahu ta'ala can be summarized in three groups: the first one is the worship he performs by using his body, i.e., "Salat" and fasting; the second one is the duty he performs through his spirit, i.e., having correct faith [Having a belief according to the prescription taught by the Ahl as-sunnat scholars]; and the third one is approaching or getting close to Allahu ta'ala by doing justice among human beings. This could be accomplished by being a trustworthy person and by giving advice to others and by teaching Islam to others.

We could summarize the worships into three groups: correct belief, correct word and correct deed. The commandments which are not clearly communicated in the last two categories could be changed according to the times and places. This change can only be accomplished by Allahu ta'ala through His Prophets. Human beings cannot change worships by themselves according to their own understanding. Prophets and Ahl as-sunnat scholars who are the inheritors of the Prophets communicated in detail the kinds of worships and how they would be performed. Everyone should learn these and practice them.

I would summarize all of the above sayings by saying that in a nutshell a Muslim's duty toward Allahu ta'ala is to have the correct belief, to be a trustworthy person and do good deeds (Amal-i salih).

Islamic scholars and Sufi leaders communicated that the most necessary thing for a human being is his having belief, performing good deeds (**Amal**) and doing them with sincerity (**Ikhlas**). Happiness in this world and the next world can only be accomplished by these three pillars. "Amal" means things that can be accomplished through the spiritual heart, tongue, or body. In other words, things that could be accomplished through the tongue by repeating, or things that could be done by utilizing the body. Things accomplished through the spiritual heart are the ethics or morals. Sincerity (Ikhlas) means doing all the good deeds and worships, for the sake of Allahu ta'ala and for the sake of obtaining His love and consent.

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